

[Sellar, (Abbedwigo)]
This ed. not a listing

Licensed,
W. Jane.

March 1.
167 $\frac{1}{2}$.

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A N
I N F A L L I B L E W A Y
T O

Contentment.

In the mid'st of
P U B L I C K, or P E R S O N A L
C a l a m i t i e s.

T O G E T H E R,

W i t h t h e C H R I S T I A N ' S
C O U R A G E, and E N C O U -
R A G E M E N T, a g a i n s t E v i l
T i d i n g s, and t h e F e a r o f D E A T H.

— But none of these things move me, neither count
I my life dear unto my self, so that I might finish my
course with Joy. Act. 20. 24.

L o n d o n, Printed for I h o. Dring over against
the Inner-Temple Gate in Fleetstreet, 1679.

131,378



20. JUL 1962

TO HIS
Very much Esteemed —
M. R. I.

My Dear *Adelphius*,

W Ere Books Dedicable only to those that need them, 'twere difficult to find one, to whom the following Subject (duely managed) would be an Impertinent Present. That I make this to you, is out of a Compassionate sense of those Melancholy, Desponding Thoughts that have sometimes perplexed you, as well as my self. For which we may, 'tis true, thank, or rather blame,
A 3 and

The Epistle

and condemn our selves ; That we have rendered our Lives so uncomfortable, by our unprofitable solicitude. That we have been so unreconciled to our Condition, which hath hindered the sweet and quiet of it ; and disturbed that Calmness and Serenity of Soul we might have otherwise enjoy'd : That we have no more Cheerfully comply'd with the Will of our gracious Disposer, and Thankfully Imbraced the Portion he hath allotted us ; whose Omnipotent Wisdom manages All for the good of his Servants. Our own Impatience, is our greatest misery. He that is ever Content with what He is, makes himself Happy without a Fortune, and when others judg him most unfortunate. Nothing
more

Dedictory.

more general, than Complaints. And indeed, in a Careless Age, no wonder 'tis so hard to find Contented minds. While we neglect our Duty, we cannot but be Troublesom to our selves; while we secure that, we cannot be much Distressed in any Calamity. This, were there nothing else, is abundantly sufficient to Recommend, and Endear our Happy Religion to us; that the sincere observance of it, not only prevents many Troubles, but affords support under All. Our merciful Sovereign's Honour, and our own Happiness, He hath joyned together, so, as no man can put asunder: nor be miserable in any Condition, without being Disobedient, the Fatal Cause of being

The Epistle

so in all. There's certainly a more easie undisturbed passage through this World of Trouble, than most find; because They will not be at the cost and pains of a good Conscience; which Intitles us to the special Care of an All-sufficient, only wise God; and affords that Inward Contentment, which all wise men have valued above External Accommodations. And without all Peradventure, they prepossess here no Inconsiderable share of that Future Rest, where only are unallay'd Delights, who make it their Business to be like the undefiled Inhabitants of it. We can justly complain of nothing that separates us not from the Love of God, who is perpetually concern'd for Humane Affairs,

Dedicatory.

ore Affairs, and particularly intends
gh Their Happiness, who place it
ost only in Him. In a Turbulent
he World, in unsettled Times, amidst
e; the Straights and Difficulties we
re are liable to pass through; no-
l; thing can be more Desirable than
t- to be above Misfortunes; to be
ve free from Molestation, and Anxious
Thoughts; to meet all Vicissitudes
and Events with constant, equal
Tempers; to undergo all Crosses,
with becoming Contented minds;
to Entertain the Harshnest Acci-
dents, with Equanimity, and Ac-
quiescence of Souls wholly submit-
ted unto, fully satisfy'd with the
Divine Disposal. To which, if
the Following prove not an In-
fallible way, 'tis because the Con-
siderations

The Epistle, &c.

considerations are not well Digested,
and Rightly Apply'd. If They
Contribute any thing to your Con-
tentment, it will be no small Addi-
tion to mine ; For I am,

Your, very

Affectionate, &c.

THE

THE

INTRODUCTION.

HOW great an *Im-*
postor is *this World*
unto us? in the di-
versity of *Reports* and *O-*
pinions, in the eager per-
suit of worldly greatness,
in the hungry thirst after
Carnal pleasures, in the heats
of *Passion*, in the crys of
the *Poor*, in the oppression
of the *Rich*, in the throng
of *Business*, in the remissi-
on of *Idleness*, in the diver-
sion

The Introduction.

sion of *Freinds*, in thgo
spite of *Enemies*, in thit
Hopes and Fears, Joys and
Sorrows of this *Evil World*:
how few find *Rest* and
Content? how many lose
God and Themselves? Go
When I consider the useful-
ness and excellency of *Dian*
vine Contentment; how ne-
cessary and profitable, plea-
sant and comfortable, beau-
tiful and amiable; how it
makes us Rich and Happy
in despite of the World;
fits us to do, and receive
good,

The Introduction.

th good, and suffer evil ; how
thit frees us from *Sin* and In-
numerable Temptations to
Idit : How creditable to Re-
ndigion ; how pleasing, how
of like , how near it is unto
God. As also, the great
ultrouble and burden, vanity
and unreasonableness, hurt
e and unprofitableness, pride
a and unthankfulness, rebelli-
u on and unbeleif ; the sinful-
it nefs, mischeif, and sad ef-
fects of *Murmuring*, *Impa-*
; *tience*, and *Discontent* : how
ve much below the spirit, pro-
fession,

The Introduction.

feſſion, and duty, relation,
dignity, and expectation of
Chriſtians : what God hath
had , and expects from
them : how diſhonourable,
diſpleaſing, and provoking
it is to *him*. How it impoveriſhes and beggars us : renders us incapable of enjoying any Mercy : excludes us from all true Joy, Comfort, Reſt, or Safety : expoſes us to all Imaginable Miſcheifs and Miſeries. I am aſham'd of my Folly ; I am confounded at,

The Introduction.

I crave pardon for my
Guilt : I am concern'd ; I
resolve to be otherwise.
Such like *Considerations* oc-
casion'd the collection of
those ensuing. And were
they familiariz'd, *made part*
of our selves : entertain'd
with a firm, unshaken be-
leif of their *truth* and *use* ;
we should not be at a loss,
where to run for *Relief* in
our Distress : but be able
(by altering and tempering
the dispositions, and incli-
nations of our minds, wills,
and

The Introduction.

and affections) to be happy in those Circumstances, which render others *miserable*: to frustrate, and elude the effects of the most common *Causes* of *Greif* and *Misery*; making them the *Causes* of *Pleasure* and *Delight*: those Occurrences and Accidents, occasions of the greatest *Joy*, which *imbitter* the *Pleasures* of other men.

AN

AN
 INFALLIBLE WAY
 TO
 CONTENTMENT,
 In the midst of
 Publick, or Personal
Calamities.

T*His World is a state of Probation; we Live in it on no other Terms, then to be Liable to all the Hazards, and Adventures, Troubles, Changes and Vicissitudes that attend Mortality. Vanity and Vexation are the Essence of all Earthly Things; Encorporated into the Mass of this visible*
 B Crea-

Creation. Part of Christ's Dying Legacy and his Spouse's Joynture, is, *In the World you shall have*

(a) Job.
16. 33.

Tribulation, (a) Her ordinary Lot and Portion; a Beaten Path by all those, the Captain of whose Salvation was made perfect through sufferings (b). To be offended at them, is to be offended that we are Men, or Christians.

(b) Heb.
2. 10.

It becomes us not to pore upon our present Evils, but attentively to look about us, and Consider, what others have Chearfully endur'd, and to upbraid our selves with such like questions, What then, are We better than They? Art thou greater than Abraham and the Prophets? whom makest Thou thy self? If you be without Chastisement, whereof all are partakers, then are you Bastards and not Sons (c). It's

(c) Heb.
12. 8.

the Character and Brand of the Wicked, that, They are not in Trouble as other men (d). Every

(d) Ps.
73. 5.

true

true *Israelite* expects their Father *Jacob's Legacy*; *The Archers* have sorely grieved him, and shot at him, and hated him (e): And to find their dayes as his, not only few, but *Evil* (f). Heaven's highest Favourites have no *Writ of Priviledg*, but the unspeakable Advantage of making *them Easie and Useful*, by Considerate, Submissive, Contented Minds. *Patience* lessens pain and suffering; *Trouble* aggravates, makes every sad Accident a double; *Contentment* makes it none at all. If we will, it cannot harm us; If we give way to it, we wound our selves, and Joyn with it to make us miserable, and a single mischief, a great many: But, if we quietly sit still, and in *patience possess our Souls*, we are what we were before the Evil came, only our Souls have the Addition of the greatest Joy and Pleasure, by the victory we have obtain'd

over it, and our selves. The greatest of our *misfortunes* is our *Impatience*. *Discontent* is worse than any Evil we feel: *Contentment* is better than any Comfort we want or desire. How pleasant is it to a Christian, to find himself willing to be without that which he most desired, and to suffer that, to which he was most averse? far sweeter than the obtaining and enjoying of that he longed for. 'Tis better
 - to be *Content* through *Grace*, than through the enjoying any outward Comfort; *That* can *Content* me but in one particular, but *this Grace* in All; *This* makes my Soul better, the thing I would have, cannot. In having my desire satisfied, I am Content through self-love; but by this *Grace* I come to be Content out of Submission and Love to God, a shelter and Sanctuary within us against all Injuries Abroad; who

who fills the Faithful Soul with his Peace and Presence: In him we find Refuge in our Dangers, Confidence in our Fears, Comfort in our Sorrows, Counsel in our Perplexities, Light in our Darkness, and Life in Death. Could we but as well Rejoyce in our *present Happiness*, as he hath made Provision for *it*, we could no more miss of *it*, than of that which is without End.

Encouragement from the Faithfulness and Omnipresence of God.

HE doth not set us to plow the Rock, to feed in a Dry and Barren Wilderneck. He hath provided both for our *Safety and Tranquillity*; The *Covenant*, as well as the *Land of Promise* flowes with Milk and Honey; Hath in it enough to make our Conversation without

Covetousness, and to be Content with such things as we have;

— (g) Deut. 31.8. for, *he hath said*, (g) *I will never*
Jof. 1.5. (in no Case, at no Time, upon

no Occasion, for no Cause, in no Condition, Respect, or Relation, by no Means) *leave Thee, nor for-*

(h) Heb. 13.5. *sake Thee.* (h) He may Change his *Dispensations*, but not his *Af-*

fections, Relations, Engagements: Chastise, but not *Disown*, not *Dis-*
inherit; *Cast down*, but not *Cast*
off; *Withdraw* for a Time, but

not *Depart* for good and all; no, *not Turn away from them to do*

(i) Jer. 32.40. *them good.* (i) *His loving kindness*
will he not utterly take from us, nor

(k) Psal. 89. 33. *suffer his Faithfulness to fail* (k).
He loves us too Dear, indeed,

hath *Paid* too Dear for us, to leave us in our Defilements, without Grace; in our Disquietments and Dejections, without Comfort; in our dangers and difficulties, without Protection, in our Graves, without Preserva-
tion

tion and Deliverance. He will not leave us in Life; not leave us at Death; not leave us after Death; not leave us, when our Breath hath left us: He will be a faster Friend than our very Souls are to us (*l*). He is with us (*l*) Gen. and ours, when Friends (or we) 46.3,4. are absent; Enemies, Evils round & 50.13. about us; who is most nearly related to us, who most Dearly loves us, who will never be wanting to us in any thing that's good for us. In his Company there can be no Danger: *If God be for us, who (what) can be against us?* (*m*) none but such as (*m*) Rom. must be against himself, nothing 8. 31. but weakness, nothing to hurt us; there's no room for doubting, whether it shall go well with us.

Estangement from God, and Distrust in Him, are the Causes of all Disquietness in our selves. When we run away from him,

B. 4. we.

we fly from our Shield, our Shadow, our Rock, our Refuge, and lose our Confidence of his Protection. *Put on* (saith the (n) Rom. Apostle) *the Armor of light* (n), 13.12. Strange Armor, that a man may *see through't* ! A good man's *Armor*, is, that he needs none ; his *Armor* is, an *open Breast* ; that he can expose himself fearless of any Injury ; *Who is he that will harm You, if you be followers of that which is good* (o) ? He's secure from any external violence, so far as it shall be never able to *Invade his spirit*, which is rais'd above this stormy Region, where Clouds and Tempests have no place. *The work of Righteousness shall be Peace, and the effect of Righteousness, Quietness and Assurance for ever* (p). *True Peace* is the necessary *Consequence of Holiness*, but dwells not, where Sin is not pardoned and subdued, an uninterrupted course of Piety main-

maintained. *The Lord will speak Peace unto his People, and to his Saints* (q), but *no peace unto the wicked* (r). He who lives Carelessly cannot be Peaceable. There's no protection against fear, but Innocency. *A good man is satisfied from himself* (s); *Neither shall they say, Loe here, or loe there, (is Happiness) for the Kingdom of God is within you* (t). Labour after Truth, and Peace will follow. By not doing our own works, we keep the True Rest (and Sabbath of the Soul. To him that overcomes (himself), is given the Hidden Mannah (v). He can have no peace that lodges his deadly Enemy in his Bosome. He only can have the Holy Spirit for his Comforter, that hath him for his Guide. When Religion is become our Temper and Constitution, and the Divine Will, our Joy and Pleasure, our full Content, our just Satisfaction;

in taking Christ's Yoak upon us, by a pliable submissive Frame and Temper of spirit, a free sincere intire obedience to his Laws, learning of him to be meek and lowly of Heart, *we shall*
 (w) Mat. *find Rest unto our Souls* (w). O the
 11.29. never-ceasing musick, comfort, and satisfaction of a good Conscience ! It's our Suffering, Sick-beds, Death-bed Cordial ; a softer pillow under our Head, (though that be upon a stone, and we have no Covering but the Canopy of Heaven over us) than others can lay theirs upon, in the Richest Pavilions, or most splendid Palaces : It Causes the *Patient to smile*, while the *Spectators weep* ; The *Martyr to Bleed* with more ease, than the *Executioner sweats* : Is a *Continual Feast*, when we have nothing else : Inables us to Eat Herbs, and drink Water, and give God Thanks.

Guilt is always Terrifying and
 Affright-

Affrighting: makes great ones Tremble in the midst of their Palaces, Afraid of Death under the Covert of their gilded Ceilings. The Cleft of a Wall puts them into a Fright; The Clattering of a shutter drives their Courage to a non-plus; They fear their days to be at an End every time the Wind breaks a pane of their Window, or puffs up a Tile from their Roof: Places of Safety are not secure to them; and they are as much amaz'd to see the Tapestry slip from the Wall, as if an Earthquake had violently thrown up the foundation of their Dwelling. An Evil spirit (their guilty Conscience) haunts them continually, which all their Diversions cannot conjure down, or drive away; so that, though neither God nor Man punish them in this world, they can be never able to pardon (so not to enjoy

enjoy) themselves. Guilt makes them think they still hear the Noise and Alarm of wrath and vengeance ;

*At every flash of Lightning they
wax pale ;*

*When distant Thunder Rumbles,
Villains quail.*

Guilt and Unbelief Creates all our Fears ; makes us weary of the day, and watch in the night ; our sleep short, the night long ; our dreams troublesome, our watchings painful ; a pale face, a thoughtful desponding perplexed Heart ; shuts up Heaven it self against us, makes the God of Truth a Lye ; *Faith* opens Heaven, glorifies God, fortifies, confirms the Heart, and establishes us ; fills us with Courage and Acquiescence in him ; holds our Hearts in a holy Tranquillity amidst all the unequal motions of this life ; will make us stand upright even among the Ruines of

makes of the great fall of the old Build-
 ing of Nature, when Heaven and
 Earth shall Tremble and Shrink;
 hasting to a Dissolution. He is
 sure to be *Fed*, who is able to
Believe: Find out the *Word*, and
 God will find out the *Deed*: Tell
 him what He hath *said*, and he
 will *make it good*. He never yet
 was worse than his word; or
 Compounded for less than due,
 with any whom his Promise
 made his Creditor. *Josbua*
 throws down the Gantlet, and
 Challenges all *Israel* to shew
 but the *one Thing* God had failed
 them in, of all the good things
 he had spoke concerning them,
 (x) *Faith is the substance of things*
not seen; doubts not of Food,
 though we see no Corn; despairs (x) *Jos.*
 not of Cloaths, though we have 23. 14.
 no Flax; wants not a Sa-
 crifice, though we have
 no Herd (y). *Faith* loves no (y) *Hab.*
 disputes; Hates all doubtfull 3. 17.
 Reason. 18.

Reasonings; Banishes all Carnal Objections; Sets not *Providences* against *Promises*; Triumphs over all seeming Contradictions; Looks upon the greatest Impediments, as difficulties which cannot Check, but only Magnifie Almightyness. There is no question left, where God's Promise is Engaged; There are no Objections against Faith, nothing Impossible to him that can believe: no Desert without Provision; no Dungeon without Light; no Fiery Trial without Comfort; no Valley of Tears, without a Door of Hope. Never fear (saith Faith) to urge the Promises, to put the Bond in suit; *Thou hast Law on thy side*; *Bills and Bonds* must be paid; *a good man*, will be as good as his word, much more *a good God*: He that was so free, as to make it, will be so faithful, as to make it good.

Why

Why then do we stumble at every straw? why are we of doubtful Minds? and why do Thoughts arise in our Hearts? we will then be distrustful, when we have a want, he cannot supply; a danger, he cannot prevent, or remove; a Disease, he cannot heal, or mitigate; an Enemy, he cannot overcome, or reconcile; a Red Sea, he cannot dry up, or divide; a Wall, he cannot throw down, or help us over, who sway's the Scepter of the Universe, and lets loose, or binds up the Creatures Influences at his pleasure: keeps the Lyons from Eating one Prophet (z), and the Fish from digesting another (a). The Fire from touching Three Captives in a burning Furnace (b.) Supplies the *Israelites* 40 years, where they neither sow, nor reap, toil, beg, nor steal (c). Alters the Course of Nature, and the Hearts of men:

(z) Dan.
6. 22.(a) Jon.
1. 17. &
2. 10.(b) Dan.
3. 27.(c) Deut.
8. 3, 4.
Neh. 9.
21.

men: Removes all Impediments for their succour, defence, advantage; Cloaths the naked Trees; Recovers the virdure of the forlorn Earth: Exalts the setting Sun in its Beauty and Brightness: Spreads every day a Table where all may reach convenient food. In the time of Famine plants a Corn-field in the bottom of a Barrel of Meal, for *Elijah*; and an Olive-Yard in a Cruse, for the Widow of *Sareptah*. Fills Empty *Naomi*

(d) Ru. 4. with a famous off-spring (d):
17. gives *Amaziah* much more than he had parted with to the Army

(i) 2 Ch. of *Israel* (e), and *Job* double for

25. 9. what he took from him (f): Re-

(f) Job. stores to his *Penitents* what the

42. 10. Locusts and Caterpillars had ea-

(e) Joel ten (g): Accomplishes his Pro-

2. 25. mise of Incredible Plenty in *Samaria*, and rains it not from Hea-

ven neither (h): Recompences to

(h) 2 Kin. his People the Comfort of Health

7. 1. &c. and

and

and Liberty, which Sickneſs
 had Impaired; of Relations and
 Friends, which the Grave had
 devoured; of Houſes and Eſtates
 which the Fire had Conſumed.
 Builds his *Temple* againſt all
 Plots and Scandals, Weapons
 and Oppoſitions. Diſcomfits the
Philiftims by *Jonathan* and his
 Armour-bearer (*i*): Delivers *Aſa* (*i*) ^{1 S. 2 m.}
 with a Handful, in compariſon ^{14.}
 of a Thouſand Thouſand (*k*): (*k*) ^{2 Ch.}
Hezekiah from *Senacherib* (*l*); (*l*) ^{14. 8. &c.}
Jehoſaphat from the Children of ^{19. 35.}
Ammon, *Moab*, and *Mount ſeer*
 (*m*.) There's none ſaved by the (*m*) ^{2 Ch.}
 multitude of an Hoſt. Subdues ^{20.}
 the Mightieſt Prince by an Army
 muſtered of his meaneſt Crea-
 tures. Routs an Innumerable
 Hoſt with a few Trumpets,
 Lamps, and Pitchers, likelier to
 fright Children, than Armed
 men (*n*): Diſcountenances any (*n*) ^{Jud.}
 deſign, if his *Eye* be but againſt ^{7. 20. &c.}
 it: If he but *Hiſs*, his Enemies
 come

come with speed, and Revenge
his Quarrel against themselves

(o) Isa.

5. 26.

(p) Psal.

68. 1.

(o). Let him *but Arise, and his*
Enemies are scattered (p): With
the Turning of his hand he turn
them into Hell. Not a Creature
in Heaven, Earth, or Hell, but
have an Ear to hear him; and
stand ready prest, at his Com-
mission, to perform his pleasure
(when he lifts up his Ensign
against his Enemies, for his
Friends. What can stand before
a Creating power? who can Re-
sist, or Oppose Infinite Strength
and Almightyness? He can do
what he will; and will do for
him what is best, according to the
Dictates of Infinite Wisdom and
Goodness.

Henceforth then I will employ
that Time I used to spend in
Disquieting Thoughts about the
things that disturbed me, in Acts
of Love, and Praise, Submission,
and Resignation, Faith, and Con-
fidence

fidence in God. I cannot want
or abound, but from Thee, who
givest before thou takest, and
takest but what thou gavest.
Give me *what thou wilt*, so thou
give me *Contentment* with it.
Frame my *Heart* to my *Estate*,
so I shall have an *Estate* to my
Heart; and not *want* when I
have *least*, because as free from
Desire as Superfluity. *Religion*
teaches a man to be without
that, which others know not
how to want; and, an Ability
to be Content with a little, is to
be more truly Rich, than the ha-
ving much without being satis-
fied. I should be much asham'd
any should be found more Con-
tent, among all those that have
less. Had I *Store*, I would not
Impoverish my self by *Covetous-*
ness; now *Poor*, I will not make
a *Little, less* by *Murmuring*, but
Inrich my self by *Content*: So I
have enough, with less trouble,
and

and Danger, Duty, and Reckoning of
 ing: I shall never pay for what I
 I have; I hold all *in Capite*: I
 have all with the Love and Favour
 your of a Reconciled God, with
 a Blessing, with the Pardon of
 my Sins, with a Thankful Heart
 and as a pledg of Eternal Mercies.
 While others *grumble* looking
 on great mens *Estates* I'll
Tremble to think on the *Accounts*;
 and study more how to give
 a *good one* of my Little than
 how to make it More. Plenty
 of Provisions have large Bills
 of Accounts; God's Bounty sets
 all his Gifts on the File; the
 worst Servant confessed, thought
 he Employ'd not his Talent. Have
 I not more than I can give a good
 Account of my spending well?
 Are not my Receipts great enough
 already? Must I complain that
 I have not more to Answer for?
 Rich men, like Sumpter-Horses,
 travel all day under the Burden

of some Rich Treasure, at night
 lye down in a foul Stable with
 gauled backs, in the Grave with
 gauled distressed Consciences.
 Many at the Great Day will Re-
 joyce they had no more, while
 others shall wish, They had not
 had so much.

Encouragement from the Righteousness of God.

CONSIDER his Absolute and
 Unerring Righteousness,
 whereby he is Infinitely
 just in Himself, and by the high-
 est, most perfect Rule of Equity
 (his Will) governs all his Crea-
 tures; He doth them no wrong,
 he can do no wrong. Then,
*Wherefore doth a living man Com-
 plain, a man, for the punishment of
 his Sin? (q)*

We are [*Men,*] a Mercy so
 outweighing any Temporal suf-
 fering,

(q) La.
 3. 39.

(r) Job
7. 17,
18.
Psal. 8.
4.

fering, as may well Transport us with Joy and Admiration under them, *What is Man, that thou shouldest magnifie him? and that thou shouldest set thine Heart upon him? and that thou shouldest visite him every moment (r)?* The nobility of our Nature, shou'd advance us, shame us, into a more Chearful exalted Frame and Temper. We ought rather humbly to thank, than fretfully murmur against him; being so far from deserving any Favour, that we are not worthy a Blow: it is too much Honour to us for him to contend with us: an Ignoble Contest! *What is a Man that thou visitest him?* Tutors, takes such particular Notice, such special Care of him, as to reclaim, or stop him in his Wandring, and correct, as well as feed him? to sign he hath not forgot him. The Rod of Discipline in his Hand, becomes a Scepter of Honour in ours.

We

We are [*But Men*] in a state of Dependence, Subordination, Subjection and Suffering : And, *who art thou, O Man, that repliest against God?* Infinitely above us, unaccountable to us, supreme Lord over us ! It belongs not to us in our militant state to chuse our Station, but to behave our selves well in it. Every one must not, cannot be a Commander, and common Souldiers are not to Counsel or Dispute but to observe, and obey their General ; whether it be to fight in the Field, to dig in the Trench, or to stand upon the Watch. 'Tis as unreasonable to refuse submission to him ~~him~~ in what he *Commands*, as in what he *Inflicts*. The *World* is but a Stage we Act on ; It's very little material what part ours is, so we act it well : A *Comedian* may get as much Applause by acting the *Slave*, as the *Conquerour*. Every condition

tion hath an uneasiness, so that when we court a Change, we rather seek to *varie*, then *end* our Miseries. We must expect Briars and Thorns, who have changed our Condition, voluntarily translated our selves into another soil; and have no reason to be grieved at the native Incumbrances, and Inconveniences of it; or to expect Exemption from them: To meet with nothing but the Pleasures of a Garden, who have turned our selves out of it into a Wilderness. Men repine at what is extraordinary, and unusual, not general and common to all. In vain we murmur at what is natural, or at what we cannot remedy: and afflict our selves with a Fatal necessity, which involves *Monarchs* and *Peasants*. The *Philosopher* handsomly reproach'd the Impatience of the *Persian* King, for the Death of his

his Wife, by undertaking to revive her, if he could but help him to the Names of *Three Men* that had *never grieved*, to write upon *her Tomb*. Solon seeing a Friend of his much oppressed with Grief, carry'd him up to a Tower that over-look't the City of *Athens*, and shewing him all the Buildings, said to him, Consider how many Sorrows have, do, and shall in future Ages inhabit under all these Roofs, and do not vex thy self with the Inconveniencies which *are Common to Mortality*, as if They were only yours. If there were (saith *Socrates*) a *Common Bank* made of all Mens Troubles, most Men would rather chuse to take *those they brought*; than to venture upon a *new Dividend*. We must Reverse God's *Fundamental Law*, before we can hope for a *Total Exemption* from *Suffering*. All that any Man can aspire to, is to have but an *Equal Share*; and the generality of Men have *so*; at least, none can prove that he hath not *so*. He's an Ill

Member of a Community, who would shuffle off *all Payments* in *Publick Assessments*; who, in this *Common Tax* God hath layd upon our Nature, is not content to bear *his share*. We must Build a World apart, and not be content with the Elements that serv'd our Ancestors Turn; or bear the Miseries of Humane Nature (since we participate of it) and be one of those several Companies of Mourners that make up Mankind, whose Showers of Tears almost every where water (not to say overflow) this vale of Tears. When I have least, and suffer most, I will try how I am able to live with less, and suffer more; and evidence by my Chearfulness *in that* some call Want and Misery, That *Happiness* consists not in Superfluity, or Eale. praising God for deeming me worthy to serve as a Tryal of humane Nature; to see to how high a pitch Patience can mount. Good men little consider *their Spectators*, that strongly Encounter all Adversities.

If

If the Searcher of Hearts found us not fit, he would never honour us with so hard Employment.

We are [*Living Men*,] so may see better dayes, or Improve these to our great Advantage, who might be past all possibility of Retrieving our Errors, or Escaping Eternal Miseries; on this side which, the *greatest Evils* are *below*, the least Favours *above* our *Deserts*. If our *Griefs* be *short*, they deserve no great Complaint; if *Long*, their lastingness fashions us to Patience. Life is dearer than any other Temporal Mercy; the wages of Sin is death: *But thy Life will I give unto thee for a prey*; was in

God's account ^(s) enough ^{(s) Jer. 45.5.}

to silence all *Baruch's* Complaints, amidst all the Miseries of a sad Captivity. And in most deplorable Times, the Church is Command-

ed ^(t) not only to *Bless* ^{(t) Ps. 56.10,}
God, but to *Praise him* ^{11.}

aloud, for that signal Mercy, that God keeps Life and Soul together,

gether, and keeps them upon their feet, notwithstanding all the Rage and Violence of their Enemies; O *Bless our God, ye people, and make the voice of his Praise to be heard: which holdeth our Soul in life, and suffereth not our feet to be moved.*

We are [*Sinners,*] so all the Plagues we are capable of in this, and the other World, are but *our Due*. If he abate any thing of this, he *punishes us less than our Iniquities deserve*: and we have more Reason to *Praise him* for his *Mercy*, than to *Complain* of, and *Repine* at *Just and Equal Dealings*. **A** [*man*] for the punishment of his Sin! if he be but a man, have but Rational Principles, he must needs Acknowledg the Equity of *suffering for Sin*; and of being *patient under it*; whereby he Endeavours to heal and Reclaim us, if he be patient towards us in our sinning against him, whereby we oppose and provoke him. The Haughty *Monarch*, when return'd to
his

his Wits, harp'd upon the right string. *Those that walk in pride, he is able to abase* (u). (u) Dan. 4.

The *Heathen Prince* looking upon his hands and feet, laid his Finger on the right fore, when he said, *As I have done, so God hath requited me* (w). (w) Jud. 1. 7.

The *Thief* had so much Honesty and Ingenuity, as to confess Acquiescence under their deserved punishment, Reasonable; *We indeed justly, for we receive the Due Reward of our Deeds* (x). (x) Luk. 23. 41.

Joseph's Brethren hit the nail on the head, in saying one to another, *We are verily guilty concerning our Brother, in that, when we saw the Anguish of his Soul when he besought us, and we would not hear; now is this Distress come upon us* (y). (y) Gen. 42. 21.

May we not all say, Am not I verily guilty concerning my Estate, my Health, my Reputation, &c? And will not

Conscience answer, Spake I not unto Thee, saying, Do not sin against it, and thou would'st not hear; therefore behold that also is required?

Whatsoever be the *Instruments*, the *Lord is Righteous*: The stroke is straight, though the stick be crooked. The Equity of his Dealings is alwaies visible, though the Reason is not: his *Righteousness* is like the great Mountains, when his *Judgments* are a great Deep (2).
 (2) Pl. 36.
 6.

Though *Sin* be not always the *particular Reason* why he Afflicts us, yet there's sufficient Reason for it on account of Sin. He never strikes, but he strikes a *Sinner*, that deserves greater than he suffers. Without him I am nothing, I have nothing, I can do nothing, I deserve nothing, I am worse than nothing, there would be no loss of me if I were brought to nothing. I cannot date my Afflictions, from the first day of my pollution; or of my Enjoyment of his Blessings. There are, that have
 never

never a good day in all their lives; not a day of health, gladness, respect, among all their days of sickness, sadness, and reproach. My *Sufferings* are not so many as my *Sins*, as my *Mercies*, as God may exercise me with, as have befallen others, as my Saviour's, with the Joyes of Heaven. *as*

We have receiv'd, we expect great *Things* at God's hand, but what hath he from ours? Would every man as *duly* ponder how much he is short of his Duty, as what he wants of his Desires, he would think it a very gentle Composition to have the one unsupplied, so he might have the other remitted, and see abundant cause to sit down Contentedly, and say with Honest *Mephibosheth*, (a) *What right therefore have I yet to cry any more unto the King?* Doth he remove a Comfort we have not Forfeited? or, lay on an Affliction we have not deserved? whose obedience
 201 C 4 hath

(a) 2 Sam.
19, 28.

hath been in any degree proportionable to his obligations? I may Challenge the best Man, to cast up the account of his best day, and tell me, Whether his Receipts have not Infinitely exceeded his Disbursements: whether, for any one good thing, he hath *done*, he hath not *Received many*.

Did we diligently Imploy our selves in Reflections upon God's Mercies, and our own Guilt, we should find little Leisure, and less Reason to Console our Afflictions, but should divert our Complaints upon our selves: and (seeing them both so numerous) be astonished at God's goodness in Continuing his Blessings in despite of all our provocations, and at our own Baseness, in continuing our provocations in despite of those Blessings.

That every wicked Imagination, every black Design, is not at once defeated and punished with Infatuation and Frenzy; that every Blasphemous Atheistical speech doth not wither
the

the tongue; every prohibited Act fix us perpetual Monuments of Divine Vengeance; that every wilful Neglect puts us not beyond all possibility of enjoying another opportunity for attaining Eternal Happiness, (how much soever our punishments are short of our guilt) we owe to the Lenity and Compassion of God. Instead of Complaining, of so many Evils, I may well be Thankful I lye under no more, who have deserv'd so much; and account every thing a favour on this side Hell. Blessed be God that he hath dealt so kindly by me, as to leave me any thing, and not taken away all, when all was at his Service. He sets down Fifty for a Hundred: His severest Dispensations are Merciful Abatements of Sin's Just Demerit. When my Case is most sad, it might be much worse; He breaks the Staff of my Outward Comforts, he might take away my Inward Cordials: He Afflicts my Body, he might wound my Conscience.

C. 5.

science: This *Cross*, might have been a *Curse*: He Ruins my Estate, he might Remove himself; Lops off the Branches, he might cast Root and Branch, Body and Soul into Hell. We are troubled on every side, yet not Distressed; Perplexed, but not in Despair; Persecuted, but not Forsaken; Cast down, but not Destroy'd; Pained, but not Damned: holden in the Cords of Affliction, but not under Chains of Darkness. Were it *Death*, he is not yet come to the End of his Rod. The worst we can feel here, is not the Thousandth part of what we have deserv'd hereafter. He visits our Transgressions with Rods, and our Iniquities with Stripes, when he might Chastise us with Scorpions, and take his Loving-kindness utterly from us. What's a Paroxysme of the Gout or Stone, to rousing on the Scalding Billowes of his Eternal Vengeance? A Feaver, a Sick Bed, to a Bed of Flames, where the Fit never goes off, the Worm ne-

ver dyes, the Fire is not quenched? If he will not *alwaies Chide*, neither keep his Anger *for ever*, he deals not with us after our Sins, nor rewards us according to our Iniquities. Let it for ever Check all querelous passionate Reasonings against him, who inflicts but *Temporal Punishments*, that might make us *Eternally Miserable*: Corrects us with the Rod of Affliction, who might as justly break us with a Rod of Iron, and dash us in pieces like a Potter's Vessel.

*Encouragement from the Sovereignty
of God.*

Consider his Independent, Absolute, Unlimited Sovereignty. Discontent under Suffering, is a Striving and Contending with God: Opposing and Controlling his Dealings, as Unequal, and Unadvised; Charging him with Tyranny; as if he went out of the way of Justice, when he treads

treads over our Line; and Transgresses the Bounds we have set him. It argues we would (if we could) *Revenge our selves upon him*, because we give way to that Passion that prompts to *Revenge*. But, may we, that made not, govern and dispose of our selves? or Choose our *Station*, more than we did *what Creatures* we would be? Is it not fit we should be at *his finding and ordering, whose Workmanship* we are? and as Intirely Render up our selves unto *his Will*, as we Proceeded *from it*? Shall we not allow him the Common Priviledg of all Proprietors? Is not his Interest and Dominion Infinitely more Absolute, than ours, over our selves, and ours? *May he not do what he will with his own*? Ungrateful Wretches are we! to be more sensible of the *loss*, than *enjoyment* of what he freely lent us for so long as he should think fit! to Complain of that as *our Injury*, which is but *Restitution*, of what he made us not so much as a
Lease

Lease for any set Term, without a Clause of *Revocation at pleasure*. The greatest *Monarchs* hold their Crowns and Kingdoms of him *in Capite*, and may be turn'd out at pleasure, at less than an hours warning. Do we look upon the owner and keeper, as if he came to Rob us, when he Calls it in? and not rather dismiss it with Thankfulness for Lending it us so long? *Whose Will* should take place? *Whose Pleasure* should be procured? Henceforth (my Soul) deny thy self, or deny thy self to be a Creature. Be wholly at his Dispose, or call him not thy Sovereign. He will do what he ought: He can do thee no wrong. If he send, say not, What do ye? Losing my Life, or Livelihood; 'tis even as the Lord hath Commanded, and straightway let it go. Let there be no Strife between Thee and Him, between thy Will and His, for He is thy Sovereign. Is not the whole Land before Thee? Hast not thou Enough, too much Room already in others

others Breasts? Separate thy self, I pray Thee from me, and I shall behold all the Plains of my lowest Estate even as the Garden of God.

We can never have any settled peace, till we commit our selves quietly to him. Safety is furthest off from those, who so little Esteem his will, that they prefer their own before it. Let him see, that we can as Composedly Rest our selves upon him, as if it were in our own hands to do what we list: which is the only way to please him; and we can never be pleased, unless we think that he is so too. 'Tis the Usurpation of our Will over our Reason, which breeds all our Inward Tumults and Disorders: There's no possibility of Curbing its Insolence, but by committing it to him, who can alone order the unruly Walls of men. He that in spite of all the Reluctancies of Sense intirely submits his Will to God's, God will send either some outward Assaies,

or such inward Comfort and Support, as shall counterpoise the Affliction he takes not off. And nothing but Experience can fully inform us of the unspeakable Calmness, Serenity, and Happiness of that Soul, who hath resign'd his Will to God: All his Care and Chusing for himself, is now happily superseded: He's tempted to no Anxious forecast of future Events; as knowing, that nothing can happen in Contradiction of that Supreme Will, to which he is wholly Resign'd; which will certainly choose for him with the Care and Tenderneſs of an Indulgent Father, for his Child that casts it self into his Arms. His *Honour*, as well as his *Compassion* is concern'd in the Relief of his Homagers, and Dependents, who have surrendred themselves to him. Our Wills, that were before liable to perpetual defeats, in this Blessed Combination, can never be crossed, controlled, or resisted. By this means, those things that are repugnant

pugnant to our sensitive Natures, are yet very agreeable to our spirits, when we consider, that they are Implicitly our own Choice, since they are his, whom we have deputed to choose for us. And, having surrendered our *Wills* to *his*, we shall without much pain, let him take any thing else: let's but make sure of *Resignation*, and *Content* will flow in, without any further Industry. With our *Wills*, we shall certainly divest our selves of all Sollicitudes, Cares, and fruitless Anxieties, which perpetually Harra's'd us; and Cast our Burden upon him, who invites us to it: and he who bears all our Sins, will bear also all our Sorrows and Grievs. It is our own Will and Desire, it should be with us as it is, or we fearfully dissemble with God, when we say, [*Thy Will be done,*] and, are we discontented that we have our Will? that our Prayers are Answered? Shall we set up our *Wills*, not only against his, but our own?

own? be displeased our Requests are granted? Repine that his, and there-with our Will is done? Can there be any thing in the Will of God, his Servants should Inordinately fear? the fulfilling of which is the Care, Desire, and Business of their Lives? Every Commission is signed originally in Heaven; and God will not set his Hand to any thing that's really hurtful to his Children. Though our Troubles Immediately proceed from second, from natural Causes, they are but as Instruments of his Invisible hand, and govern'd by his Counsel, to do his pleasure. By being violent against the Instrument, we therein oppose the principal Agent. Afflictions are not Accidental or Casual, but directed, disposed, and managed by him, who doth nothing at Random, or at a Peradventure, but with Excellent Wisdom, and for Excellent Ends; even for the good and advantage of Mankind in general, and particularly of those,

~~those~~ who seem most to suffer by them. Men are but Pursuivants, ~~Ministers~~ of his Permissive Providence to put it in execution. He ~~Wills~~ that in Righteousness and Judgment, which they *Act* with so much Malice, Cruelty, and Injustice. *Let him alone, and let him Curse,* (b) 1 Sam. 16. 10. *because the Lord hath said unto him, Curse David* (b).

He doth God's Errand; though he vent his own Malice. Which may well make us friends; at Peace, in perfect Charity with second Causes: to be so much in love with the Will of our Heavenly Father, as even to fall in Love with whatsoever serves it: Viewing them all in his Hand, readily doing his Pleasure. 'Tis a Childish, Currish thing, to beat the Rod, or bite the Stone. We will rather admire, and delight in their subserviency to him, than maligne their severe Influences upon us. Why Repine ye at Injuries, Reproaches, or Sickneses? Why trouble ye the persons?

persons? They have wrought a good work: It's an Arrest served out of the Court of Heaven against me, to execute his Will: It hath an Errand to me from him; how could they come except they were sent?

All Distempers are part of that Running Camp, which march under his Standard; Advance and Retire under the Shadow of his Command: The voice of my Disease is, Am I come up hither without the Lord to Afflict thee? The Lord hath said to me, Go up against this man and Afflict him (c). (c) Isa. 36.

The Great God is willing to be pleased with what *we do*, but we are not pleased with what *He doth*: He finds no fault with our Duties, though attended with many defects, if done in sincerity; we find fault with his Providences, though there's nothing in them but what bespeaks Infinite Wisdom and Goodness. As if God were our Steward, not our Lord, we require of him
with

with a *Confidence* proper only to those who ask *their own*, whilst, what we offer to Him, is, with such an Irreverent Careless hand, as if we meant it rather an *Alms*, than an *Homage*. Beggars must not be Choosers: He's a presumptuous Child, that will make choice of his own Rod. He deserves to be Casheer'd, to have his name blotted out of Christ's Muster-Roll, who is not ready Chearful to march through all Waies and Weathers to accomplish his General's Design. He's of a degenerate spirit indeed, whom the Example of his Captain will not Animate: that will take no share of the Hazards and Hardships of his Leader; that will not follow him with Alacrity through all the Difficulties he traces before us: To follow him murmuring, not only extremely discredits him, but, is all one as if we staid behind. If we bear our Burdens with a perpetual vexation, we deprive our selves of the Crown of Patience, the value whereof

whereof is Inestimable, as the force of it hath been judg'd in all times Invincible, and made the prosperous envy their Sufferings, who on the Dunghill, in a Dungeon, at the Stake, have continued under more grateful, hopeful Circumstances, than those that scorn'd, reproach'd, or executed them. Fearlessly beheld the Racks, and Engines prepared for them: bin thankful to those that condemn'd them; and Regard their Executioners, with the same eye St. *Peter* did the Angel, that brake off his Fetters to restore him to freedom: Chearfully receiv'd them, as those who brought the Keys of Paradise in the same hand wherewith they brought their Swords. Laugh'd at Torments; Courted Flames; went out to meet Death in the blackest Dress. Their Minds still remaining erect, and unbroken; bearing the weight of all Sufferings with Courage, Constancy, and Rejoycing. *Patience* hath cloath'd the Brow with Con-

Confidence to face the Storms ; to entertain the Challenges of Earth and Hell : And hath forc'd such expressions of Strength and fixedness, as hath amaz'd the feeble World, and sham'd the daring Infidel into strange Convictions of the Reward and Gain of Godliness, and its Approaching Triumph : whilst, all the glory of this Terrestrial state, is easily wink'd into Blackness and Disdain. So Distempered, Crazie, and Rotten, is the impatient, unresigned Soul, that he would be carried through the World in a *Sedan*, being unable to be Jog'd, or Disturb'd in his way : To him, the Grasshopper is a Burden, a light Affliction grievous. Every minute of our Tranquillity, is purchas'd with Patience. He that is Sincere, and Patient, cannot miss of Joy. He that shrinks from, and murmurs under his Burden, on his *Death-Bed* will remember, That, *by that Time*, all his Sorrows had been past, and nothing remaining for him, but
Rest,

Rest, and Reward. Others suffer more, only the Patient receive the Advantages, and Recompence of Christian Suffering.

The unquiet Aestuations of our Hearts, are their unmannerly Replies against God. I see *his Hand* at the Bottom of the *Warrant*, that keeps the Peace in my Soul; and makes me not Concern'd what I suffer, but with what Mind; how much I make of it; and shall receive for it: not to strive so much against *Affliction*, as *Displeasure*. Removing punishment, may leave a greater, though insensible, in its room. He shall not offend me with punishment, so he punish me not with offending him. It may admit a question, Whether it be a more Admirable Christian Exercise to *Do Good*, or to *Endure Evil*. *Doing*, is but one part of my work, I must *Suffer* the Will of God, which I may well with more Chearfulness, because I can only in this Life. Let me suffer his Will while I may, I shall

shall but a while, but Eternally do it without suffering; where my Passive, as well as my Active Obedience, shall be Remembred, and Rewarded. The Almighty's sequestrations, are but better Compositions. I know, all shall work together *for my good*; Therefore, if it be for my *good*, let this Cup pass from me, if it be for my *good*, let it remain with me, until thou hast purged out my corruptions, perfected my patience, beautified my Faith, strengthened my dependance, raised me entirely from all earthly delights, to Heavenly.

O! when shall I have done quarrelling, and murmuring? Fretting, and Repining? Carking, and Careing? When shall I be Humble, and Meek? Conformable, Silent, and Dependent? Contented, and Cheerfully Compliant? When shall I, not out of *Necessity*, or, with *Reluctancy*, but *Choice*; not only submit, but assent to, and justify thee in all thy Dispensations? not only hear, and
accept

accept of the Rod, but kiss it? Look up, adore, and think worthy Thoughts, & Honourable of Thee? when shall thy Interest be so wholly planted and establisht in my Soul, as no other may be able to grow there? When shall I quit all self-ends, and be freely at the disposal of Thee? reckon, and Endeavour it as my only Interest to serve thy will? my greatest perfection to be nothing in my self, to have nothing of my own distinct from Thee, to commit all to Thee, to be great in Thee, to be filled with Thee? not to Reckon any thing I have, but despise it in comparison of Thee; live to, and for Thee; enjoy all things as in, and under Thee?

Behold, I stand ready here for thy Service; I am prepared for any employment, I am girt for any Encounter; do with me what thou wilt; deal as thou pleakest with me; raise me, or depress me; lift me up, or cast me down; lead me to the right hand, or to the left; turn me to what side thou pleases;
D est;

est ; I am thine, and at thy disposal ;
Thou hast lent me to, but not for my
self. If thou wilt afflict me, afflict
me ; if thou wilt try me, try me. If my
patience must serve thee in poverty ;
if my disgrace must glorifie Truth ;
if my shame must honour my God ;
my Poverty, shall be my Riches ; my
Disgrace shall be my Honour ; my
Shame, shall be my Glory ; my Af-
fliction shall be my Happines ; my
Service, shall be my Reward. Use
me as thou pleasest, so thou use me to
thy Glory ; and so I am sure thou wilt ;
for, otherwise thou canst not do.
Thou canst not deny thy own glory,
and therefore thou canst not govern
me amiss, who always esteem my self
well used, where I serve thy Honour
in the World, though in the lowest
Office, or sharpest Affliction. I submit
to thy direction, I follow thee with-
out Reply, Dispute, or Delay, or Hes-
itation ; for, what shall I get by Resi-
stance, but to be drag'd weeping, and
to bear, being evil, what I might do
sincerely by being good.

En-

*Encouragement from the Wisdom of
God.*

CONSIDER his infinite Wisdom; whereby he distinctly knows all things past, present, and to come. All obscure administrations which seem so full of casual neglect, promiscuous scatterings, and wild contingences, is no disorder to him, but an admirable contrivance and regularity. The Thoughts of men, the Hearts of Kings, are in the hands of God. By his certain dispose, there's a necessity in every seeming undetermined Casualty (d). He who is unawares, accidentally slain by another, is delivered into his hands by God (e). An Arrow shot at Random, was directed by him to fulfil the

(d) *Gen.* 22.
13, 14.
1 Sam. 9. 15.
16.

(e) *Exod.* 21.
13.

- (f) 1 Kings 22. 34. prediction of *Ahab's* death
(f). Amidst popular Tumults, and Inundations, Commotions and publick Confusions, *the Lord Reigneth, let the Earth Rejoice, let the multitude of the Hills be glad thereof* (g). Though things seem hudled together, and to run at Random, there's a wheel in a wheel, (h)) (that turns every, yea, the least wheel;) in them the eye of Providence, that with deliberate care and forecast, directs them in their Turning and Revolutions to the best and most certain Issue.
- (g) Psal. 97. 1. *His Kingdom Ruleth over All* (i).
- (h) Ezek. 1. 16.
- (i) Psal. 103. 19.

Which may justly check our extravagant Thoughts that would either presume to know all the Reclusive ends of Omniscience, or peremptorily judge of the fitness of means, to ends unknown. And may reduce us (discomposed) to composed minds, not-

notwithstanding all changes, alterations, or seeming confusions; to conclude *that* Oeconomy wisest, that's chosen by a wisdom so boundless, that can at once survey all Expedients, and so unbyassed, that it hath no interest to chuse any, but for its being fittest. The *great Physician* of mankind, knows their various Tempers, and Distempers; weighs and measures out the quality, quantity, and durations of their sufferings: diets and orders them, as he sees most behoveful for recovery or prevention. Is too compassionate, too wise, to let his *distracted Patients* prescribe their own course of Physic; or have their clamorous will: or, to decline our fond and peevish Cavils, shuffle, and discompose those mysterious, profound Contrivances, whose wisdom engages the attention, and exacts the wonder of Angels.

How long then (my Soul) will it be, ere thou make an end of murmuring

muring words? mark, and afterwards (if thou canst) speak on. Shall God alter the methods of his governing the World, to humour, and comply with Ignorant, Inconstant man? *Shall the Earth be forsaken for thee? Shall the Rock be removed out of its place? (k) Shall the Ax lift up it self against him that heweth therewith? There's a Jest indeed! He that formed the intellectual Eye, shall not he see? He that made intellectual Spirits, shall not he understand? He looks upon all the world at once; sees what reference one part hath to another; and disposes the affairs of particular Nations and persons (how fatal soever Calamities, and their consequences may be to them) as may serve and attain his great design.*

He overlooks Satan's Conclave; what evil designs are hatched and plotted against his people: and can, not only frustrate their utmost policies

cies and endeavours, but make them frustrate themselves; to accomplish those very ends they were design'd to defeat: So that, what they seek to decline, they promote by their striving against. Thus the Contrivers of *Babel* went to make themselves a name, and to prevent dispersion, had laid their plot so hopeful, that they had Engaged no less then mankind; and designs as raised, as their intended Fabrick, as *high as Heaven* (and so high indeed they built: for God saw them all the while) but the Policy of the Ambitious Builders, being contrary to the charitable decree of God, to have the Earth peopled; he made use of that very Conspiracy that brought them together, to effect that which they conspir'd to prevent; so that now, the remotest parts of the inhabited World, are but the Colonies of *Babel*, whose scatter'd Architects have indeed made themselves a name, but upon a quite contrary Account than *they* intended, or

D 4

expected.

expected. Thus, the purblind envy of *Joseph's Brethren*, having made themselves resolve to prevent his future dream of Superiority over them, made them think, that, by selling him for a *Slave*, they had taken sufficient order he should never come to be their *Master*. His being sold into *Egypt* was made use of, by the wise orderer of humane affairs, to make him in effect, *Lord*, both of *it*, and *them*. His nearness to slaughter, his being merchandiz'd, his danger by the rage of his *Mistress*, his Imprisonment; his suffering such misfortunes as might seem an over-sight and neglect of Providence; as if it had forgotten the promotion *Joseph* was designed to, did all mightily conduce, not only to his advancement, but safety and preservation of that whole Family, which was then the visible Church. So that, if each of his Brethren had given him as much money, as they sold him for, it had not been so great a kindness as he received

ceived from their intended Cruelty. Thus the proud Favorite of *Ahasuerus* eat the Fruit of that Tree, which himself planted: Questionless thought he could scarce miss his end, when he provided for *Mordacai* that fatal *Gibbit*, which if he had not erected, probably himself might have escaped; nor been forced to hold the stirrop to his only eye-fore, and to be Herauld of his Honour; and at last hang'd up a publick Spectacle of scorn and contempt, without any remains or appearances of his former Honour, unless this was it, that the Gallows he hung on, was so many Cubits higher, than for the Rabble of vulgar Malefactors. Thus *David*, after he was promis'd, and anointed to be *King*, could scarce live a quiet life with his Contrey-men: Instead of being brought up at *Court*, as a *King's Son*, he had not the favour of a *common Subject*: But, hunted up and down, till at last driven quite out of his Kingdom, into the Wilderness

like a common Out-law, and there
— followed by a company of discontented persons, ready, on every trifling occasion to Revolt from him (as before from *Saul*;) if not, to stone him; spoil'd of his Goods, Wives, Children, &c. yet was this distress in the event contrived to his advantage: for, having afterwards pursued the *Amalekites*, he not only recovers his own, but an abundance of other spoil from them, as served him for Rich Presents, to renew and confirm the friendship of his well-wishers in *Israel*; that after the death of *Saul* (which presently followed) he might by their free Vote, be chosen to succeed him. Thus *Jonah*, when
— sent to *Niniveh* about so weighty a matter; as the safety of that great and populous City, and that too, when their destruction was within Ken, but 40 days off; that he should now make delays, flee to *Tarshish*; and upon such a streight, run himself into hazards; might seem to argue
some

some carelesness in the Government of Providence: yet, this his offence was so wisely manag'd in the event, that it mightily advantaged the main end of his Errand, which it seem'd most directly to oppose. His danger, and miraculous deliverance being related, probably by the *Mariners*, was a special occasion, his preaching proved so successful. Thus *Augustus* in Taxing his Subjects, paid Tribute to the King of Heaven; He brings stones to build God's Temple, whilst he intends to raise his own Exchequer; his political Action, had an Ecclesiastical Aspect; His end in taxing the World, which was to fill his Coffers, and enrich himself, is used by God as a means to fulfil the prophesie of Christ's Birth at *Bethlem*. Thus the dissention between *Paul* and *Barnabas*, when the Christian Church was in its beginning and Infancy; that the two chief Founders and Members of it, should fall at variance among themselves, seem'd such

60. An Infallible Way

such an unreasonable Breach, that an Enemy could not have wished a worse: what could more thwart the promulgation of the Gospel of peace, then the contentions of those that preached it? yet, by these two parting asunder, like two mighty streams, spreading themselves several ways, mightily conduced to the watering the Barren, Thirsty Corners of the World. Thus the *old Serpent* himself, even in his chief master-piece, found himself the most over-matched: no doubt, he highly applauded his own subtilty; and seem'd to have taken the likeliest way devisable, to his impious end; when, having made *Herod* and *Pilat* friends (to make them joint Enemies to Christ) upon such Terms, that the Lamb of God should be the Victim of their new Confederacy, he had brought the *Jews* and *Gentiles* to conspire against their *common Saviour*; Ingaging them in a Ruinous and Tragic Conspiracy to kill the Prince of Life; and by that

that unparallel'd Crime, at once to destroy the *Divil's* chief *Enemy*, and make God *Theirs*: yet the Event sufficiently manifested, this pursued Prey overcame the seeming Conquerour, and made all his Followers, Sharers in the Conquest: *Death* and the *Devil* by getting, lost the Victory; for, whilst *Death* fed but as a waiter on sin's Trencher, or, with *Noah's Crow*, on the Carrion of Corruption, the whole World was both its Slaughter-house, and Kitchen; but when it would needs (with *Judas*) be swallowing the indigestible peice of Immortality that could not see corruption (the Lord of Life) he was choked by the Attempt; he broke in funder, and all his Bowels gushed out; the Dead that slept Arose; and that sting of Death stuck fast in that empty Grave, that swallowed *Death* it self in Victory: So that, all those whose sins are there buried, are inabled Triumphantly to say *O Death, where is thy sting? O Grave,*

(1) 1 Cor. 15.
55.

Grave, where is thy Victory ? (1). Pharaoh's Daughter's heart weeps over

the Tears of *Moses* ; she pays his own Mother for Nursing her own Son ; brings him up like a Prince in *Egypt*, to be Prince of *Israel*. God makes his Enemies foster, and bring up their own supplanter, and destroyer.

— Wherever the Church's Enemies are, in respect of their place ; or, whatsoever, in regard of their persons ; Howsoever joined, or disjoined in regard of their affections ; all their projects and practices, even amidst their mutual Jars, conspire in a Sacred Harmony, as if they were entred into a Holy League, or Solemn, Sacred Combination for, and shall all end in, the good of his Chosen.

— Saith *Martin Luther*, to the *Elect*or of *Saxony* (perceiving the Cause of the Church, to go backward) Let your Highness be sure, the Church's Business is far otherwise ordered in Heaven, than it is by the *Emperour*,
and

and *States* of *Norinberg*. And I am glad that Christ is King, for otherwise I had been utterly out of Heart and hope (saith *Myconius* in a Letter to *Calvin*) upon view of the Church's Enemies.

Limit not God to means: let him choose his own weapons, to fight his own Battle. So long as he hath a *Cause* in the World, he can never want ways to maintain it, who by his death conquered all his Enemies, and the Kingdoms of the Earth, with one File of poor Fishermen, whose greatest Art and Policy lay, in mending their Nets, and laying Snares for the silly Fish. The Church's Enemies cannot approve themselves so malicious, as they are: He sometimes so holds them in, that standers-by, think them favourable: *It is in the power of my Hand* (saith *Laban* to *Jacob*) *(m)* to do you hurt: but the God of *(m)* Gen. 31. 29. your Fathers spake unto me yester night, saying, take thou heed,

heed, that thou speak not to Jacob either good or bad. Thank him for nought, *he could do him hurt, but God would not let him.* Let men use what means they please, he hath still the security of the end. Whoever rules, he over-rules; and will prevent or order disorders.

And, shall we have so fond regard to our selves, as not to be Content, that the *wisdom* of God, should serve his own Turn in managing All? Be so narrow private Spirited, as to expect all his providences in governing the World, should center in our present particular Conveniency, and Happiness? Humane Events, and several persons Interests, are so interwoven by him, that they have a mutual dependance among themselves: and their meetings, which we think *Casual*, are *twice* necessary, as his decree, and for many ends. We must consider our selves as peices of the Universe; and Engines which that great work-man sets on going, for
executing

executing his Ends ; which being all good , all means tending to them , must be so also. We must therefore bear our Crosses , not only with Patience , but Joy and Thankfulness , as accounting our selves happy , we are Instruments in his Hand , to do his work , and advance his Glory : which must needs highly please him , doing that willingly , which others do out of constraint. How great an Evil is Discontent with our Allotment ? By desiring to have our will in such a particular , we perhaps should cross God in a Thousand , he hath to bring about ; because 'tis possible , a Thousand Things may depend upon that one Thing we would have to be otherwise than it is. I will be henceforth willing to be crossed in some few things , that his work may go on in All ; and his End attained or furthered in *many things* , by the *one thing* I am crossed in. 'Tis impossible every humour should be satisfied , because , particular

lar desires, besides their opposition to one another, are Inconsistent with the general design. That difference which there is between particular things, times, and persons, much conduces to the Beauty, and Convenience of the whole; while some particular Events, singly considered, seem prejudicial. The whole Contexture of Affairs in their operation, shall prove in the Issue, for the best to those that love God. We forget we are all Servants to the same Master, who disposes all the Concerns of men by an unerring wisdom, and is alone to determin the place we shall serve him in. We think, that Providence which governs others, should only serve us; and distribute to us, not what it, but our selves think good. We murmur at a *Prince* for indulging any thing to a private Favourite, to the publick disadvantage; and we murmur at God, for not doing the like. 'Tis great Insolence in me, to think he should be
more

more concern'd to Humour me, then those multitudes of others, who have the same Appetites and Affections. Most men desire more, but every man desires to keep what he hath; and, how should one part of the World be supply'd, without the diminution of the other? If God satisfy not all, why should any particular person look, that his Appetite alone should be Indulged to? The common Father of mankind disposes things, for the public advantage of this great Family; and there cannot be a more vile Contempt of his wisdom, than sullenly to dispute his choice and orders. Men look upon themselves as single persons, without reference to the community whereof they are Members; else, they would rather endeavour to *become their places* wherein they are set, than be perpetually projecting for a *Change*. Would we honestly and diligently Imploy our selves where God hath set us, we should find it a direct

direct Road to Advancement, or to have a better effect, that is, sweeten our present Condition, divert our minds from mutinous Reflections on others height, and our own lowness. God hath placed none of us in so Barren a Soyl, so forlorn a State, but there's something in it which may afford us Comfort; If we Husband that to the utmost, it's scarce Imaginable what Improvement, even he that appears the most miserable, may make of his Condition. But, if in a sullen Humour, we quarrel at what we should enjoy, and will not Cultivate our own Feild, because we have more mind to our Neighbours, we may thank ourselves if we starve, or dye of discontent. 'Tis surely but a modest demand in the behalf of God, that we should allow him as much privilege in this World, as every Peasant claims in his Cottage, to be *Master there*, and dispose of *his House-hold* as he thinks fit; to say to this Servant, stand thou, work thou there;

there; to another, do this, and he do it; and would we afford him this liberty, there would be an immediate end put to all Clamours and Complaints. And, when we are content with God's Allowance, then like the *Israelite's* Mannah, it is very good, there's a Blessing in it; but, when we will be reaching out, gathering more, or, would keep it longer than God would have us, there will be worms (nothing that is good) in it.

With Events according to the secret order of the grand Disposer, looking on all, not as *Casualties*, but *Commands*, and thou shalt always have thy will; nothing can fall out contrary to it, if thou totally denyest it, and transform'st it unto his; and *desir'st* no more in thy heart, then thou mayst lawfully ask of him in prayer. Let's not create such Diseases to our selves, as we cannot declare to our Physician. When we Address our selves to God for Relief, let's seriously

ly consider, and single out those desires that are worthy of that solemn deprecation; and we shall then find, we have in that, prejudg'd all our former discontents, as frivolous, or wicked. And then, sure we cannot think fit to Harbour them, but must for shame dismiss them, since they are such, as we dare not avow to him, from whom alone we can expect Relief. The more *Impatient* my longings are, the less in Reason should be my hopes; for, *Mutiny* is no such Indearing quality, as to render any man a *darling* to God. The discontented man, is angry with God, for which, to be sure, God is angry with him. Nothing pleases him better, than a quiet submission. Fretting never removed (but hath always weightned) a Burden; nor procured (but prevented many) a Blessing. The Father continues to correct the froward Child. Submission gains us the thing we desire, or what's better for us. What we get by *discontent*, we seldom enjoy

enjoy with Comfort. He will satisfie our wills, when we can submit to his: not easily deny our sute, when we can deny our selves. None stay longer at Heaven's Gate, than he, who will be serv'd at first knock: He speeds best, who delivers in his Petition, and stays, until God please to Answer. We often shorten our mercys, by hastning them: He doubles them, by delaying; and makes us amends both for our Prayers, and Patience.

No *Policy* can provide against all Events, but that, which advises us to forsake the place where they are, and so carry us up, out of our selves, and our own wills, into the will of God; where all is a perfect serenity, lye down in peace and Concord together. To such, there is no Enemy, nothing is contrary; all things serve them, and fall out to them as they would; having no will of their own, referring all things to the will of God: To them there is no death,
or

or slavery, but to sink down thence, and be engaged in carnal, uncertain Designs, and Interests. He that acknowledges God's Providence, Wisdom, and Goodness, hath a sufficient *Amulet* against all *Solicitudes*, much more, *Repineings*. We may well question our own Judgment, when we Repine, that our Souls are secured at the Cost of our Bodys: and that's certainly the worst, the unkindest design he hath upon us. Our stripes are not more severe, then he sees necessary, in order to our good. So that, not only *Religion*, but *self-love* teaches it to be *our Choice*, as well as *His*. He sees to the bottom of us, and those things we desire, what operation they would have upon us: whilst we, that neither know our selves, nor them, make but Random-Guesses, and worse Choices. He's more wise to discern, and more careful to provide what's really good for us, then we our selves. He considers not, what might
please,

please, but, what may *not hurt* us; our *Interest*, more then our *Importunity*; whilst we might perish by the grant of our desires. The experience we have had of his Care and Providence over us, and the folly of our own Election, may well bring us to distrust our selves, and relie upon him in all our secular affairs. We trust those whom we have cause to think understand things better then our selves; and relie upon (Lawyers and Physicians, &c.) men in their own Faculty, because we account them more Competent Judges; and, may we not much more here? shall we be prescribing to God? or be displeased, if his dispensations do not exactly answer our Fancys? whilst we Impatiently complain of our wants, we tacitly, blasphemously, Atheistically tax God, to want Wisdom, Power, or Goodness, whereby he should supply us.

*Encouragement from the Goodness of
God.*

C Onsider the Love, Mercy, and Goodness of God. The divine *Eudoxia*, the self-moving propensity and good pleasure of his will, first turned the heart of God, and combin'd his Attributes into a Federal Association, to work all one way, for the good of Believers. All his *Providences* acted upon the Stage of the World, are but several manifestations of it, in different dresses and disguises. Instruments of Cruelty are not in his Habitation. He shaves us

with a Razer that is *hired*
(n) *Isa.* 7. (n). And, when he causes
20. grief, hath Compassion.

The whole Creation is a visible monument of his perfections (Wisdom, Power, and Goodness) and a sufficient

cient argument and foundation for our reliance upon him ; *our help is in the name of the Lord, who made Heaven and Earth* (o). He is good

to all, but his mercy is more especially extended

(o) Psal. 124.
8.

to such *as are in a state of misery* ; they are proper, and particular Subjects of his care, and kindness, and compassion ; the *Fatherless*, and *Widows*, the *Prisoners*, the *Poor*, and the *Stranger*, he is the helper of the *Friendless* (p). So that,

that which among men is usually the chief occasion to take off their affection and kindness, is a

(p) Psal. 102
14.
& 145. 14.
& 146. 9.

principle argument, and frequently made use of by good men, to intitle us to his favour ; *O go not far from me, for trouble is nigh at hand, and there is none to help me : I am in misery, O hear me speedily* (q).

He pities, where others despise : He is concern'd,

(q) Psal. 22.
11.

where men are careless : He fixes his

Eye, and opens his Ear, where a proud Creature hath neither Eye to see, nor Ear to hear. The Poor are not forgotten by God's love : He respects the meanest Artizan, equally, with the greatest Potentate. He flights not the helpless oppressed. That which is a good Cause in it self, is always so to him, be it whose it will. Whole Mountains of Gold, fly up in the Ballance in his hand, against a grain of Justice. He Judges every man's right. He sees and pities the Afflictions of the miserable : He hears the crys of the Indigent. The sighs of the Prisoner, in the deepest Vault, sounds in his Bowels. He whispers comfort to the doleful moans, deserving commiseration. O

*Lord of Hosts, blessed is
(r) Psal. 84. the man that trusteth in
12. Thee (r).*

What means then these scruples of his kindness ? these strugglings under our Burden ? why are we so prone to look upon him with blood-shotten eyes,

eyes, in the ruin of his Creatures? as if he were some Austere Tyrannical Being; apter to affright and terrifie, then allure, and attract us; and had only Sanguin Laws, writ with the blood of his Subjects? Why must the smart of the flesh, pervert the Judgment of our minds? the feeling of Bodily Evils, destroy all sense of his unchangeable Goodness? *what? shall we receive good, at the hand of God, and shall we not receive evil?* (s) Indeed, we ^{(s) Job 2. 10.} shall receive evil whether we will or no; but, shall we not (kiss the hand, and) receive it so, *i. e.* in the same manner, with the same mind as we receive good? with heart, and hand; chearfully, thankfully, gladly? with much Reverence, Veneration, and Respect to God, and his ways of Providence towards us? This were an absurd thing once to Imagin; a blind man may see this; 'tis so plain, a fool may understand it: The reason lies all in sight,

fight, that we should *thus receive Evil*, from the *Donor of all our good*.

— The least part of which we have not deserv'd, but much more then all the *Evil* we suffer, which also is but another method of doing us good. And welcome him, as well when he comes to take, as give: Carve *Contentment* out of every Dish set before us: Cheerfully digest the hardest fare: Bless God full or fasting. Shall we not eat the Crust with the Crum?

Laugh we to lick the sweet, and shall we tower;

If God be pleas'd to send a little shower?

How great a share may all, who are not wanting to themselves, find they have in the mercys of God, that consider the multitude and magnitude of them? how much are they oblig'd by them? how *little reason* have they to murmur against him? how *much*, to be thankful for them?
due

due proportion, integrity of parts, perfection of senses, strength of nature, exercise of our faculties, mediocrity of health, and appetite, vigour of digestion. Mercys in the members of our Bodys, in the faculties of our Souls, in our Neighbourhood, Habitations, Families, Friends, Relations, Estates, Names, an Interest in the Hearts and Prayers of God's people, (what a complex mercy is that?) All our days have been attended with a careful Providence; we live upon his bountiful allowance, which makes this world an easy passage to another. The light of the Sun, the Influences of Heaven, the advantages of the Elements; Air to breathe in, Earth to tread on, Fire to warm us, Water to cool and cleanse us, Cloths to cover us, Food to nourish us, Sleep to refresh us, Houses to shelter us, variety of Creatures to feed and delight us. How many lose their Lives, to preserve ours? How many Mercys go to the

making up ones meals meat? From how many Countrys doth Providence serve, in the provision of our Table? what a complex of second Causes, doth God subordinate for the producing the courtest peice of Bread, which the poorest man eats: *I will hear* (saith the Lord) *the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oyl, and they shall hear Jezreel* (t). There's not a morsel we eat, but is provided in Heaven, before set upon our Table. Who can reckon up the Mercys of one Year? of one Week? of one Day? *Good men thankfully observe them coming in every day by whole loads. Blessed be the Lord, who daily loadeth us with his Benefits* (v), and, never appear before God, but see themselves *incompass'd round with them; I will come into thy House in the multitude of thy mercy* (w). How many Provi-

(t) Hof. 2.22,
23.

(v) Psal. 68.
19.

(w) Psal. 5.7.

Providences concur in one Nights rest and protection? we have a stronger Guard about us, then *Solomon's* Threescore valiant men about his Bed, of the valiant of *Israel*, though they all hold Swords, being expert in War; and every man hath his Sword upon his Thigh, because of fear in the Night (x). We cannot sufficiently prise that *secret Mercy* that lodges with us, and gives us rest every Night. How many Burning Feavers doth cool *Sleep* extinguish? From how many *Deaths* doth that *Brother* and *Image* of *Death* deliver us? what a mercy is it that we are not nightly scared with *Dreams*, and terrified with *Visions*? That *Satan's Chain* is not let loose upon us? That we sleep in *safety*, and comfortably behold the *morning light*. That suddain *Palsies* doth not unloose our *Nerves*, or *painful Convulsions* shrink them up. That we are able to descend our *stares* without *Horror* and *Confusion*;

(x) Can. 3.
7, 8.

that when we are down, some *Messenger* of *Death* doth not apale us with terrible Tidings, and give us a bitter Break-fast. That we have *Hearts* and *Spirits* to call upon the God of our Mercys in our *Families* as an Antidote against the Evils of the succeeding day. That we find all our House-hold in health, and the Rapines of Night-violence not stript us naked of all our Goods. When we walk abroad, that we suck not in Contagious Atomes from the Air, that the East-wind doth not Blast us. That suddain violent Rains in hasty walking doth not cool our sweat into surfeit, or that we hurry not the Blood into Fermentation, for new and surprizing Distempers. That the *Earth* we tread on, suddainly opens not its mouth, to swallow us up, as it did those Rebels in *Numbers*. That we wrench not our Ankles or other Joints upon plain ground: and dash not our foot against a post or stone to our great prejudice. That Tiles or
Timber

Timber falling from Houses ; the sweeping of Gutters, casual Arrows, Bullets, Stones, Fires, rude men, Mad, Irrational Creatures doth not dispatch us : An accidental Coachman's Whip, some great Croud, some unexpected disaster bring us not to the Evening of our Lives. How insignificant would be our wariness, did not he watch over us ? That Lightning doth not lick up our Spirits ; or a hot Thunderbolt rend us asunder. That we can repose our Bodys in any grateful posture. That we have a *Table* and *Appetite* ; and are not unable to *crave* a *Blessing*, or to *receive it*. That we are not by Cares and Vexations within, rendred snappish and currish at home and abroad. That every bit doth not choak us ; and we are not carryed from our Table to our Pillow, and thence to the Chambers of Death: That by stopping the Channels of Nature, we perish not. That by letting Blood we lose not an Artery ;

or

or the cutting a Corn doth not Rancle to Death. That passion or hastiness doth not intangle us ; and our words are not wrested to the losing a Friend, or raising an Enemy. That our Houses do not Intomb us in their own Rubbish ; the Fire doth not burn us to ashes ; Armys of Rats or Mice do not devour us. Yea , did we see the admirable frame of this crasie Tenement of our Soul, and upon what slender golden wiers, and nice labyrinths in those wonderful passages in the Clock-work of our Bodys, the continuance of our Lives depends, we should be astonish'd at the Divine Goodness ; and instead of wondring when any are taken away, stand amazed at our continuance one moment : for, if either the Vessels, or Liquors in them, be disturbed, we soon pass away , and are no more. Yea, if the inward Crasis of the Brain be touched, men of the grandest parts (were it not for the constant influx of Divine Mercy) would
soon

soon shrink into *Ideots*, and prove miserable Objects of scorn and pity. We should reckon our Mercys, not by Miles, or Howers, but steps and *hours* Minutes. The very Health, Ease, Peace, and Safety of one Day, of one Night, of one Hower, deserves the Thankfulness of many. How many Mercys in one meal, or meeting? If the *Evils* we *suffer*, call for our *Prayers*, *those* we are *free from*, call for our *Thankfulness*. 'Tis as great a mercy, to be *kept from miseries*, as to be *delivered out of them*. One relating his great danger by a fall of his Horse; saying, He never received such a deliverance: Yes, (answer'd his friend) a hundred times; so^a often as you have rid and not fallen.. To enjoy Health, is to be recovered from sickness. God's privative Mercys seem to contend with his positive. We owe no less, for what we are not, then for what we are: Not Dumb, not Lame, not Blind, not Deaf, not Decrepit, not Distracted,

Distracted, not Tormented with Gout, Stone, Strangury, Ulcers; not fill'd with Botches, Boils, noysome Distempers, not scraping our selves with a Potsherd upon the Dunghil; not harbourless, friendless, helpless, easeless; not begging our Bread from door to door; not in Prison, not Banished, not in the hands of Cruel Tyrants and Oppressors; and yet, even in such a condition the Church in Captivity finds out a [not] that exceedingly affected her, and makes her bear all with patience; *It is of the Lords Mercy that we are not*

Consumed, because his Com-
 (y) Lam. 3.
 22. *passions fail not (y) [Mer-*
cys] for the number, in-

timating a *multitude* of favours in this *one Act* of his forbearance [*Compassions*] for the *nature* of them, which signifies, *tender, affectionate Mercy*. Our Mercys are more, and greater than our Afflictions; our sufferings may be told, but our Mercys are innumerable; We have more left, then
 we

we have lost. However *it is* now, it *hath been better* with us; and why should to days sickness, make us forget yesterdays Health; This days Hunger, unthankful for our former meals; our present scarcity and penury, render insignificant, bury all our former ease and plenty? we commit new sins, while we are unthankful, either for enjoying his former benefits, or escaping the punishment of our former sins; or, are negligent of our obedience to those precepts which require us to preserve an equality of Temper in all the changes of our Life, lest by Repining when we are deprived of some benefits which we formerly enjoy'd, we take an unjust occasion to neglect our gratitude for having been happy so long. Nor is it so bad with us, as with others; How many better then we, would think themselves *fine* in our *Cast Garments*? *feasted*, in the *Reversions* of our Tables? at *ease* under
our

our sicknesses, pains, and diseases? even in Heaven; if they had but the least part of the Remnants of our Fortunes. But, as to *Spirituals*, the worst day in our week, is better then the Sabbath of many of the Churches of Christ: The gleanings of *Ephraim*, better then the Vintage of *Abiezer*: Which should make us overlook all Temporal sufferings, with a holy Chearfulness and Triumph; *for the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy Cry; when he shall hear it, he will answer thee. And though the Lord give you the Bread of Adversity, and the Water of Affliction, yet shall not thy Teachers be removed into a Corner any more, but thine Eyes shall see thy Teachers. And thine Ears shall hear a voice behind thee, saying, This is the way, walk ye in it, &c. (z)*

(z) *Isa. 30. 19. &c.* And ye became followers of us, and of the Lord, having

ing received the word in much *Affliction* with Joy in the Holy Ghost (a). Who can complain of *Temporal Troubles*, who considers, how he is obliged by *Spiritual Mercys*? our *Election* before the World, *Redemption* from the World, *Preservation* in the World, *Preparation* for a better World. Making sute to us, that we would love him: Commanding us, to do good to our selves: *Intreating* that duty from us, that he might *Compel*: Taking it kindly, that we give him of his own: Rewarding us for that, which by his grace only, we can perform: Pardoning us, when we fall short in our duty: Giving us Repentance, that he may forgive us; and grace, that he may receive us into favour. The liberty, ability, and acceptance of our Prayers: the assistance of his Spirit: Ministry of his Angels; pledges of his endless love: restraining us from sin. His forbearance in the days of
 our

(a) 1 Thes. I. 6.

our Ignorance; unwearied patience, notwithstanding our continued Rebellions: Earnest Intreaties of us, when passionately bent upon our own Destruction. Wholsom Counsels; publick, and private Admonitions; the restraints of fear and love. Continuing so many undeserved Benefits; pursuing us with his merciful kindness, notwithstanding our provocations. For those infinite favours, whereby, he hath supported our state, enriched our Spirits, comforted us in our sorrows, relieved our necessities, blessed us in our places, defended our persons, &c. For what he hath *laid up for us in Heaven*; the very forethoughts of which, is sufficient to support us under all the hardships we can meet with, in our passage to it. How many Millions of Merelys meet together, to make up the Apostles one Total sum? *According to his Divine power, hath given us all thing, pertaining to Life and Godliness* (b). Who can

(b) 2 Pet. 1.3.

ence, can find out, not only the number of
 Re. particular Mercys, but, the several
 of us. kinds, and species, the various heads,
 own the general sorts of those Mercys,
 self; that contain multitudes under them?
 ons; *Thy Mercy is great unto the Heavens,*
 Con. *and thy Truth unto the*
 fits; *Clouds* (c), i. e. as im- (c) Psal. 57.
 ind. menſe, and unmeaſurable 10.
 oca. as Heaven it ſelf. David's Arithme-
 rs, tic fail'd him; he was forced to
 our leave off numbering when he at-
 ort- tempted it, and ſay, *Many O Lord*
 our *my God, are thy wonderful works which*
 es, *thou haſt done, and thy thoughts which*
 at *are to us-ward: they cannot be reckoned*
 he *up in order unto Thee: If I ſhould de-*
 fi- *clare and ſpeak of them, they*
 d- *are more then can be num-* (d) Psal. 40.
 f- *bred* (d). 5.

And now, ſhall we not chearfully
 receive an imaginary evil, from
 whom we receive ſo much real good?
 ſhall we grumble, if he gratifie not
 a particular appetite, who loads us
 with his Benefits? Childiſhly throw
 down

down all, if he gives us not that peice we would have? murmur under one Affliction, and overlook a Thousand Mercys, who have forfeited our right to all, and are yet kept in the possession of so many? forsake the enjoyment of so many Blessings, to pine away in the company of our wants? neither look forward, to his future, nor backward, to his past Benefits? That mans piety was ingenious, who, having *one of his Eyes* put out, by falling upon his Staff, gave God thanks that his Staff was not *forked*, for so he might by that fall, lost *them both*. Set we our present Sickness and Sorrows, against our former Health and Comforts; and impartially compare, the Mercys we enjoy, with the miseries we undergo; and our Consolations will be found much more to abound then our sufferings.

Let us therefore be more careful to keep a reckoning of the goods we enjoy, then we have lost: and entertain

rain more joy we had them so long ; then sadness, we lost them so soon : so shall we make present ill days good, by a thankful remembrance of good days past, and obtain of him new matter of thanks. Using the World as a *Feast*, soberly, cheerfully feeding on the Fare set before us ; and when it's taken away, rise and give thanks ; and not be such ungrateful Guests to the *Master of the Feast*, that hath so liberally treated us, as to reckon all past, for nothing, but grudge when he takes away, in stead of thanking him for his good Cheer. Shall we make earnest sure to him, when we would borrow, and be offended with him when we are call'd to pay ? He's an ill, ungrateful Debtor, from whom the Lender cannot ask his own, but shall be like thereby to lose a Friend. Let's cast our Eye upon what we have, and could not well be without, as well as upon what we fain would have, but may want : and consider, how useful the things we already
ready

ready have, are ; how ill we could spare them ; how much worse we should be, then now we are, without them : how many want them ; how thankful they would be for them ; no room then will be found for murmuring. *Thankfulness* will insensibly undermine our *Impatience* ; it being impossible to be at once, *thankful*, and *murmuring*. Every *continuance* of his *Mercys*, is a new *Donation* : and, shall we take no notice of them, because they are common ? Shall his *Blessing* grow invisible, by their being always before us ? Shall he lose his *Thanks*, by multiplying his *Favours* ? whatsoever we receive, is still upon account of new *Bounty* ; an *Alms*, not a *Tribute* or *Reward* from him, from whom we receive our *Being*, to whom we owe our selves, but can claim nothing from him. We make some formal acknowledgments ; we customarily *give Thanks* at our *Meals* that we receive all from him : yet, certainly,
he

ould he cannot be thought to do that in
we earnest; that hath all the time of his
ith. eating been grumbling, that his Ta-
em; ble abounds not with such delicacies
for as his Neighbours. God loves a
und cheerful Receiver, as well as a cheer-
will ful Giver. He that hath least, hath
ce; enough to oblige, not only *acquies-*
ce, *scence*, but *thankfulness*. Though he
ery hath not all he wishes, yet he hath
em that which is more valuable, then
no. that he complains to want, enough to
n. satisfie an humble modest mind : and
fi. which he himself could less spare,
s? were he put to his choice. Let him
ti. but consider how many undeserved
ve Blessings he daily enjoys, &, whether
w those he so impatiently Raves after,
or be not much inferiour to them : whe-
e ther he would quit all those he hath,
e for them he wants ; and if he would
g not ; then let him judg, how un-
l reasonable his Repinings are, when
y himself confesses he hath the better
- part of worldly Happiness, and ne-
e ver any man living, had all. The ve-
ry

ry consideration of the undeserved Mercys we have enjoy'd, should alleviate all our present sufferings. I have made an ill use of thy Mercys, if I have not learn'd to be content with thy Corrections: and be not so Thankful for past favours, that the memory of them be able to put away the sense of present miseries. Considering the good I undeservedly enjoy, and the evil I suffer not, but deserve, and others groan under; I will reckon every evil I am free from, so many new favours, easie Corrections, among my Blessings, and any Blessing infinitely obliging: And trust God in all Conditions; and rejoice in that Trust; and hope even against hope; and be *Content* in the greatest streights, when there's nothing visible that should give *Contentment*. *Content*, to do well, and suffer ill: To be neglected and despised, where we deserve Honour and Advancement: To be poor, without Advantages of growing rich: To be

be Sick and Afflicted, without hopes
 of recovering Health and Felicity in
 this world : To see our Friends
 wronged ; our Enemies prosper ; our
 Estate decay ; and our Charges in-
 crease. *All things* are permitted, act-
 ed, or disposed by him, who is wis-
 dom and goodness it self, and so, are
 the result of the most perfect wisdom
 and goodness ; though short-sight-
 ed Creatures cannot see it : and
 shall work together for our good,
 (so long as we keep close to our So-
 veraign good) to heal, or quicken ;
 try, or discover ; sanctifie, or pre-
 pare ; the fruit of infinite love, and
 tryal of ours. We should lay up in
 the Ark of our Memories, not only
 the *Pot of Mannah*, the Bread of
 Life ; but, even *Aarons Rod*, the
 scourges of Correction ; which should
 be so far from abating, that they
 should quicken and heighten the
 Sons of Mercy, and make us look up-
 on them as additional Mercys ; *I know,*
O Lord, that thy Judgments are right,
 F and

and that thou in faithfulness hast afflicted me (e). The Lord

(e) Psal. 119. forgive (saith a Martyr)
75.
(f) Job 1. my unthankfulness for
21. persecution. Job (f) blesses God not only at, but

after meat; for all was taken away. And Thus saith the Lord, so will I acknowledge them that are carried away Captive of Judah, whom I have sent out of this place, into the Land of the Caldeans (for their good) (g).

(g) Jer. 24. Joseph's feet were hurt in
5. Irons, to fit him to tread

more delicately in the King's Palace at Zoan. And when the Lord's time was come; by the same Stairs which winded him into the Dungeon, he climbs up into the next Chariot to Pharoah's. The print of the Babylonian Iron, fitted the Neck of Manasseh to wear a Chain of Gold, and the weight of his Fetters prest down his Knees to Prayer. God sometimes sets our Cornfield on Fire, to enlighten our Paths to himself. Storms in the Voyage to
Tarshish,

Tarshish, drive *Jonah* quite back to *Nineveh*. He shuts our Shops, that we may open our Hearts to him. Many break, and are undone here, that they may be made for ever. A crack'd Credit, may heal a ship-wreck'd Conscience. He melts our Coin by a *London* Fire, that we may not trust in uncertain Riches: and such a Heart is more worth, then a Kingdom of *Bul-lion*. He sinks our Ships, that we may learn in our old age, to swim to the *Rock of Ages*. When Estates flow into our Chests, and our Affections ebb from God, no wonder if shortly a moth of Envy eat out our Credit, and a Worm be sent to know at the root of our Substance. The paths of Mercy are often *Intricate*. God led his people by the *right* (or a *straight*) way, saith the *Psalmist*; but very *crooked* and *winding*, according to the stations set down by *Moses*. The Cloudy Pillar gives them many a weary turn, to chastise their crooked Hearts. Their Journey takes them up *Forty* Years, which might

have been dispatched in fewer days.

- Were the World so good as its Admirers esteem, St. Peter should not have been in such want of it, as to say, *Silver and Gold have I*

(h) *Acts* 3. 6.

(i) *Mat.* 4. 9.

(k) *Psal.* 89.

32.

& *119.* 75.

Heb. 12. 6. &c.

(l) *Psal.* 94.

12.

Acts 9. 15,

16.

Phil. 1. 29.

none (h). Nor would the

Devil ever made that of-

fer, *all these things will I*

give thee (i). Afflictions are

Federal dispensations; not

so much *threatn'd*, as *promis'd*

to Christ's seed (k),

reckon'd a special *privi-*

lege (l), and *sanctifi'd*,

better then *removed*.

- There's nothing so beneficial as Affliction, if we do not frustrate their Efficacy, by the irregular managery of our selves under them. There's not a trouble we meet with, we can be without, but hath its place and work in that frame and design God hath ordained, to bring us to Glory. It had been far worse with us, if they had not befallen us: some positive sadder Grief hath seized on us; or, we should not been able of enjoying so much

capable

much happiness, in this, or the next World. The sufferings of God's Servants, are, but *for a very little while* (m); limited, to *ten days* (n), to *three days* (o), to *one day* (p), to a *night* (q), to *an hour* (r), to a *moment* (s), to a *small moment* (t).

(m) Isa. 10. 25
(n) Rev. 2. 10
(o) Hos. 6. 2.
(p) Zc. 3. 9.
(q) Psal. 30
5.
(r) Rev. 3.
10.
(s) 2 Cor. 4.
17
(t) Is. 54. 7.

Had I been *Rich*, I might have been Covetous, Prodigal, Luxurious: If *Honourable*, Proud, Tyrannical, Ambitious: If in *Health*, Soft, Effeminate, Dainty, Sensual. Had he not by some Affliction prevented me, or caused me to retreat, I had run too far in the prosecution of secular pleasures or profits; or, he lays it on me, to try the strength and vigour of my mind: to call forth, and exercise Patience, Fortitude, Trust, and Confidence in him; my Fidelity and Loyalty to him. To make me more circumspect, not only free from notorious faults, but more perfectly

virtuous and good : To commend
 set off, and sweeten my future good
 things ; to make the relish of them
 more sweet and pleasant. It's not
 fit, not safe for *Comforts*, to go with-
 out their *Page*, Affliction.

- I will henceforth set no other price
 on things, then as they relate to my
true End and *Interest*. Let me be al-
 ways under the care and skill ; the
 wholsom discipline of such a *Tutor*,
 and *Physician*, my mind shall keep e-
 ven pace with thee : Nor shall *thy*
will, be ever different from *my free*
choice. Answer the necessity of my
Health, not the Importunity of my
Appetite. Take my *Soul's* part, a-
 gainst my *Enemies* ; not theirs, against
 my Soul. Give me Poverty and
 Sickness, rather, then not Grace to
 use Riches and Health : If I want
 them, thou requirest not, what thou
 givest not ; if I have them, and want
 the use, the Mercy proves my Judg-
 ment. Let Affliction be my Porti-
 on : so Contentment, Love to thee,
 Acquies-

scence in thy will, fortitude of mind,
and universal amendment be the use
and interest, Eternal Felicity will
then be the Issue, Event, and Purchase.

*Encouragement from the Providence
of God.*

CONSIDER the *Providence* of God
the continual exercise of his
Wildom, Power, and Goodness;
whereby he observes, supports, and
governs all Creatures, Actions, and
Events, with their particular Cir-
cumstances, in such a way as is most
suitable to their Natures; *Immedi-
ately*, to their proper Ends; *Remote-
ly*, to the Order and Ornament of
the Universe; *Especially*, to the
good of his Elect; *Ultimately*, to his
own Glory. He makes not the
World by his Power, and then cares
not, whether it stand or fall. He im-

ploy'd not infinite wisdom to build an House, and then sent Chance and Folly to dwell in it: He that made it, inhabits and governs it: Is as much concern'd to conserve, as create. That which was worthy making, is worthy preserving. He would not imploy infinit wisdom and power to create that, which he would afterwards disregard. He cannot but see every thing, being every where present, at hand. 'Tis no diversion, no trouble to him, to govern and rule all he sees. There is need of him in all places, and over all things. He is no where without an Interest, or without Business. He is Owner every where, in the Possession of what he hath made, and engages himself in his own Possession: He cannot desert his own handy-work. The common Father of all the World, must then be concern'd in the Lives, Actions and Affairs of his Children. As God hath given good men power to do Miracles, to save the World; so, he

he hath done Miracles himself, to save them. In Divine, and Humane Records, are Instances not a few, how his Providence hath regarded them, interposed for them, marked them for safety (v) made a difference between them (v) *Ex. 12. 7.* and others. God had so *13.* great a regard for a good *Ex. 9. 4.* man in an evil World, *Rev. 7. 3.* that he took him from ~~them~~ unto himself, by a rare and miraculous Translation (w). The windows of Heaven could (w) *Gen. 5.* not drown the World, *24.* though very wicked, before *Noah* had made an Ark, though that was a Hundred and Twenty Years in making (x). Nor the *Angel* destroy *Sodom*; until (x) *Gen. 6.* *Lot* was set out of the *8, &c.* skirts of that Destruction (y). Hence the *Apostle* observes, *The Lord knows how to deliver the godly out of Temptation* (z). They are

his peculiar people ; his particular charge. He makes more account of them, then of all the world. He keeps them above all ; nay, he keeps all for their sake : He preserv'd the *Ark*, for *Noah's sake* ; *Goshen*, for *Israel's sake* ; all that were in the *Ship*, for *St. Paul's sake*. He supports all Kingdoms and States, yea, Heaven and Earth for the Church's sake. For, he keeps the Heavens, for the Earth ; the Earth, for living Creatures ; living Creatures, for man ; — *Man*, for *Israel* ; *Israel* for the *Elect* sake. And, as soon as Grace hath finished her work ; and the whole number of the Elect is accomplish'd ; Nature shall utterly cease, and this World give place to a better. According to the singular degrees of Love ; are his peculiar intentions of care and fore-cast, help, and assistance. *Providence* is *special*, where *Love* is *singular*. He holds such a watchful eye of Providence over every one of his people, as if he tend-
ed

ed him only; yet takes such a special care of all in general, as of every one in particular. With a *particular Providence* he watches, not only over *every particular Person*, but over *every several Concern* of *that Person*. Their wonderful safety, their great *Enemy* owns. He acknowledges a *three-fold fence about them*, that hinders him, and all evil from reaching them, or theirs; *Hast not thou set an Hedge about him, and about his House, and about all that he hath, on every side* (a)? dost thou (a) *Job 1. 10.* not protect *him*, his *Family*, and *all that is his*, from all manner of Evil, by thy every-where present Providence, and Almighty Power? not leaving the least gap or breach for any Annoyance to come in unto him? In all the Motions and Commotions of the World, he forgets not them; still, it shall be well with them: No evil shall come nigh them: nothing shall hurt them: all things shall work good unto them: all

all is for *their good*; and he thinks nothing *too good* for *them*. Nothing shall befall them without his knowledge of it, and his being concerned for it. He determin's the bounds of their Habitations (*b*), upholds him, ordereth his steps, delighteth in his way (*c*), suffereth not his Soul to famish (*d*), preserves his going out, and coming in; watches over him; sets a watch over him, is on his right hand, and round about him (*e*). He is with him in the Fire, in the Water (*f*), In Trouble (*g*), In the Valley of the shadow of Death (*h*), covers them with his Feathers, and under his Wings (*i*), careth for them; is mindful, tender; careful of them; affectionate towards them; provides for them; defends them; values them

as

(*b*) Acts 17.
26.

(*c*) Psal. 37.
17, 23.
(*d*) Prov. 10.
3.

(*e*) Psal. 121.
3, &c.
& 125. 2.

(*f*) Isa. 43. 1.
(*g*) Psa. 46. 1.

(*h*) Psal. 23. 4.

(*i*) Psal. 91. 4.

as his portion, the lot of his Inheritance, his Treasure, his Jewels, his Flock, his Servants, his Friends, his Children, his Spouse, his Beloved, the Apple of his Eye. He is not ashamed to be call'd their God, and Christ is not ashamed to call them Brethren. Here they are all *Kings in disguise*, and never without their *Life-guard* attending them where ever they go. *He gives his Angels charge over them, to keep them in all their ways* (k), until (k) *Psal. 91.*
 they have finish'd their ^{11.} course of Service and Suffering: and then to bring them to himself, to their Crowns, and to set them upon their Thrones. We find (l) *many Angels* at this (l) *Luke 16.*
 Imployment, carrying ^{22.} happy (seemingly forlorn) *Lazarus*, into *Abraham's Bosom*; as if they had been Ambitious to bear him, every one striving which should carry a Limb.

*Take therefore no thought for your
 Lives*

(m) Math. 6.
25, &c.

Lives (m). Use all lawful endeavours after, prudently manage present enjoyments, and leave the rest to him. Undertake all with a quiet mind; resign^{ed} to his disposal, without doubtful, fearful, anxious thoughts about future things; *Saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? which way shall I support my Family? how shall I fill these empty Bellies? how shall I cover so many naked Backs? will the finger of Providence toil or spin for me? shall I be fed with a Raven's-bill? will the Clouds drop down Mannah unto me? Alas, I find my Charges increase, and my Estate diminish: Large payments, and slender incomes; less than a Miracle cannot retrieve me; and the time of Miracles is now past: I, or mine, must perish through contemned Poverty. Why, be not wanting in thy duty, and he will not be wanting*

wanting in *his Providence*. Do not
forfeit his Goodness, Bounty, and
Protection; and he will not fail ex-
ercising them towards thee. Expect
all your supplies from him: Who
cloths the Lillies of the Feild? who
imps the Sparrows wings? who
feeds the young Ravens? who pre-
serveth man, and Beast? whose ten-
der Mercies are over all his works?
*Is not the Life more excellent
more valuable then meat? and the
Body then Raiment?* Will he, that
granted us a Being, deny the preser-
vation of it, so long as he hath ap-
pointed it? suffer such a stately struc-
ture to fall to decay, for want of re-
pair, and support? lose that, which
is of so great value, for want of food
and raiment, so little in comparison
of Life? 'Tis a greater thing to make,
then maintain us: to bring us out of
nothing, then to supply us, when
we have nothing: to cloth us with
Flesh and Skin, then with a Gar-
ment: To make a Mouth, then to
find

find meat for it. 'Tis so much more easie to give Food, then Life; and Raiment, then the Body; that he, who was so kind, so able to do the one, is not unable, will not be backward, cannot be so cruel, but to do the other. He made nothing casual, or to forsake it. His being a Creator obliges him to be careful of, to provide for his Creatures. They are all his *Pensioners*, have their meat at his *great Ordinary*. If he *kept it not open*, the whole World would instantly feel an universal Famine. He is no needy House-holder, nor takes more into his Family, then he hath Means to maintain: none in it are neglected by him: The little Ant, the creeping Worm, receive their Alms at his hand. He never gave Life, but allowed conveniencies for it. He that gives Mouths, will give meat. He had never made us understand the way of Living, but that he intended to bless, and succeed our endeavours. His first Care in Form-
ing

ing us, is an Argument of his future Providence over us.

Behold the Fowls of the Air] Consider seriously how they are fed; of all Creatures, they seem to take least care for their food. Many of them spend their whole Lives, as it were, in singing, without thought where to get their next meal: You might be as chearful, and be fed. Were it not better to be *without Reason*, then to make use of it, only for our vexation? To be incapable of thinking of God, as Beasts and Fowls are, then to think on him only to distrust him, and murmur against him? we feed *Domestic Fowls* about the House, but who feeds those that fly in the Firmament? That, making no provision in Summer, should in all likelihood starve in the Winter: yet are then fattest, and thrive more than those nursed by mans care. They have no *Repositories*, yet never want; nor *Granaries*, yet have store. They neither *Sow*, nor *Reap*, yet eat, and drink,

drink, and sleep quietly at Night; know not where to feed next, yet go out, and find a Table furnish'd for them by their Creator, and your Heavenly Father. Will he that hath made such plentiful provision for the necessary sustenance, convenience, and defence, relief, delight, and satisfaction of all Creatures, neglect his Offspring? Shall he satisfy every living Thing, and not his own Children; who may look upon all Creatures, as the goods of their Father's House, feeding, and providing for them? *Are not ye better?* much better *than they?* Every one of you, then all they? one Heir, then all other attendance? one Jewel, then all the common Vessels of the House? If he eye, and regard every Sparrow; Birds of so little account, that one cannot be valued; there's no money so small, but is a price too great for it, *are not five of them sold for two farthings* (n)? Be confident, he hath a singular Care,

(n) Luke 12.6.

Care, a far more intimate Affection for you, who cost him so dear. One Sparrow is not worth half a farthing; and there's no man shall suffer half a farthings-worth of harm, more then he orders. *Not one of them is forgotten before God*, much more, not any part of you, *but even the very hairs of your Head are* (inter numerata) *all numbred*; much more the days of your Lives; and the sufferings of those days. If he look to all my *hairs*, much more, to my provision, and safety, the Members of my Body, the great moments of my Life and Death. If we have security, for that, of which we keep no account, cut off, and cast away (*pili non facio, ne pilo quidem melius:*) If every one, be not only known to him, but so kept, as it were by Tale, that his Enemies cannot pull off one, without his permission, but, for it he calls them to a Reckoning; how much more have we security of our Essential parts, and that, without

out which, we cannot live?

Which of you by taking thought, can add one Cubit to his Stature?] stint, or statute measure of Estate? without him, all our thoughtfulness is as vain, as if a dwarf should thereby think to acquire a tall mans stature. The most griping worldling puts not up one penny, without a Ticket sign'd by his hand, to fetch it out of his publick *Exchequer*, whose is the Earth, and the fulness thereof. If he *shut up that*, all Creatures break, and become Bankrupts. Turmoiling musings, are additions to our Fears; never further, often hinder our desires. He may justly curse our present, who distrust him for future Mercies, and will not be satisfi'd with the Fidelity of his Providence. All the joys in this World, cannot take one gray hair out of our Heads; but there needs only disturbance of mind, to make us Hoary before our time. *Bion* seeing a Prince weeping and tearing his hair for sorrow, asked him,

him, *If Baldness would cure his grief.*
 A little that a righteous man hath, is
 better then the riches of many
 wicked (o), because that
 little, is God's allow- ^{(o) Psal. 37.}
 15.
 ance.

*And why take you thought for Rai-
 ment? consider the Lillies of the Field,
 how they grow.] Without the Gardi-
 ners care or industry they neither
 do the work of the man, in Toiling
 without, nor of the woman, in spin-
 ning within doors; contribute no-
 thing to their beautiful Clothing:
 And yet, I say unto you, that even
 Solomon (the Wildest, Richest of
 Princes) in all his Glory and Magnifi-
 cence, was not arrayed like one of them.
 The natural Bravery of the Lilly,
 coming from its own fruitful Bowels,
 is (as a beautiful, to a painted face)
 beyond all the Glory of Apparel,
 that Art and Cost could bring unto
 him. All the Lillies of the Field,
 are so deck'd and cloth'd, as is not
 on one Solomon, in all his Glory. He
 puts*

puts more Glory every day, on one Flower, then Skill and Wealth can on the greatest Monarch, in his greatest Splendor. His providential goodness extended to the Flowers of the Field, is beyond all that man can do, by the utmost extent of his Wisdom, Power, and Riches.

Wherefore, if God so curiously Cloath, not only the delightful Flowers of the Garden, but Grass of the Field, we tread on, of so little account, so short continuance, which to day is, and to morrow cast into the Oven, shall he not much more Cloath you? of a more excellent Rank, and Order, Frame, and Structure, appointment, and end? your Lives, more valuable? your Bodies, more wonderful? your Souls, more durable? your Work, more excellent? your final Estate, more considerable then theirs? will he, that so plentifully feeds the Sparrows, that have no Granaries; so gorgeously cloath the Lillies, that have no Distaff; make

make so rich, so glorious provision, for such short liv'd Creatures, starve those, that rationally serve, that shall eternally enjoy him? His Providence regards the lowest part of the Creation; *Fowls*, and *Lillies*, as well as the Conduct of *States* and *Empires*. He remember'd, not only *Noah*, but every living thing, and all the Cattel that was with him in the

Ark (p). He giveth to the (p) Gen. 8. 1.

Beast (q). He provideth (q) Psal. 147. 9.

for the Raven his food, when his young ones cry unto God (r). The young Lions seek (and find) (r) Job 38. 41.

their meat from God. The several Kingdoms of the World, are thy *little Families* (most bountiful Creator) and thou comprehendest in thy Fatherly care, all things which thou hast made. *The Eyes of all wait upon thee, that thou mightest give them their meat in due season. What thou givest them, they gather, thou openest thy hand, and satisfiest the desires of every*

(s) Psal. 104.
21, 27, 28.
& 145. 15. *very living thing (s).*
Now, for us, who have
such express promises ad-
ded to such instances of
his Providence ; who takes more
Care for us, then for o-
(t) 1 Cor. 9. *ther Creatures (t) ; to*
9. *doubt of sufficiency (if*
not Riches,) argues infidelity and dif-
fidence in him to admiration, O ye of
little Faith !

The fear of want, is for want of
obeying his Command, [*Take there-*
fore no thought for the morrow.] Be
not anxiously solicitous for future
necessities, [*Saying, what shall we eat?*
or, what shall we drink? &c.] 'Tis
your shame to imitate those, you
abhor as Infidels ; and not to differ in
practice, as you do in profession
from them. [*For after all these things*
do the Gentiles seek.] As if themselves,
not God, were to provide for them.
This studious, earnest, busie Inqui-
ry, is more befitting *Heathens*, who
have no lively apprehension of God,
his

his Providence, Fatherly Care, and Love; then you, who acknowledge and experience them. 'Tis for poor *Orphans* to cark, and care, to shift as well as they can, for themselves: But with you, the case is quite otherwise, [*For your Heavenly Father knows you have need of all these (necessary) things.*] what he first gave, and is still needful for you: that *Life* and the *Body*, cannot subsist without *Food* and *Raiment*. 'Tis enough for a *Father* that he *knows* his *Childrens* wants, and his reproach, to neglect them. He will be sure to supply those wants, which are of his own making; you may as well question, whether he *knows*, as whether he will *supply*. He made us *so needy*, not because he was niggardly, but bountiful: not because he was not good, but would be always so to us: not that we should be poor, and want these things, but humble, and always go to him and have them: not to make us miserable, but that we

G

should

should still remember him, crave, and expect supplies from him, depend upon him, and not be able to live without him. We cannot put upon him a greater wrong, then the *Alienation* of our *Trust*, which he challenges as his peculiar: If plac'd on any *Creature*, we deifie it; we take upon us what is proper to him; and 'tis no less a fault and folly, to invade God's part, then to neglect our own. O let my Care be, to depend on thee, as thine is to provide for me, and I cannot want.

But seek ye first (before and above all) *the Kindom of God*, as the end, *and his Righteousness* as the way, and *all necessaries* in it, to it, *shall be added unto you*. Let your principal Care be to approve your selves my obedient, dependent Children, and you are secur'd of *maintenance*, in your *minority*, as well as of your *Inheritance*, when you come to *Age*. There is *Bread*, as well as *Grace*: and *Clothing* as well as *Righteousness* in the promise;

mise; *Godliness hath the promise of the Life that now is*, as well as of that which is to come (v): as certain, concerning *Food and Rai-* (v) 1 Tim. 4.
ment, as *Remission of sins*, and *Eternal Life*. *Trust in the Lord*, and do good, so shalt thou dwell in the Land, and verily, thou shalt be fed (w). If he give grace & (w) Psal. 37.
 glory, he will with-hold no good thing from them that walk uprightly (x). Be our (x) Psal. 84.
 heart honest, our hand II.
 diligent, our desires moderate, our Souls believing, and we shall not fail of a supply of the *needs of our Bodies*, which is the just measure of our wants. Take upon you the *care of duty*, and leave all others to him. Such as discard themselves from his Family, have little reason to expect the provisions of it. But, he will surely mind our good, if we faithfully discharge our duty. We shall find him answering us, in what we look for from him, in doing

what he expects from us. Can we have so mean thoughts of him, as to think, we should intend his glory, and not he much more intend our good? That he should neglect us, doing the things that are pleasing in his sight? It is Distrust in him, to be troubled for what is future; Impatience against him, to be troubled for what is past, or present. This temper of Spirit finds fault with his *Wisdom*, blames his *Goodness*, depresses his *Power*, reprehends his *Faithfulness*; which are all ingaged for our provision, and security in his way.

Take therefore no thought for the morrow, for the morrow shall take thought for the things of it self.] Rest satish'd with your present allowance; without being solicitous for the future; or fearful of Evils, when you feel none. Impossible, concern not our desires; nor Unavoidables, our fears; nor things past remedy, our vexing sorrow. Desire not what
thou

thou canst not attain ; nor fear, what thou canst not prevent. Use the remembrance of past things, as instructive experiments, not renewers of thy Torment. Nothing we can suffer from without, is worth one minutes disquiet, of so noble a thing as the Soul, which then comes nearest its Original, the nearer it comes to Immutability. Reliance on God saves us from much sin, and misery : whilst distrustful thoughts devour our peace, and leave us nothing in the room, but fear, grief, and discontent. All solicitous looking beyond the present, takes off so much from our present Content. Imaginary Evils operate as if real, and produce substantial griefs. Ignorance of future miseries is a privilege, when knowledg is ineffectual to prevent them. That Providence that brings in the Day, shall also bring new Events to comfort us under all the Evil of it. Let not the *present* have the charge and burthen of the *future*

also. Make your troubles as few, as small, at short as may be: every days incumbrance, is, pain enough for all our Patience Care enough for all our Prudence, Labour enough for all our Diligence; [*Sufficient to the day, is the Evil thereof.*] Why then by Impatience, and distrustful forethoughts, fruitless griefs for past, present, and projecting future Evils, do we anticipate, encrease and lengthen them? living in misery now, for fear we should, hereafter? spending the Night allowed for Rest, with irksome apprehensions of the next day's Task, worse then the Task & Burthen it self? why are we so cruel to our selves, so ungrateful to God, that, every suggestion of a possible danger or miscarriage, shall rob him, and our selves too? shall create more trouble, then all our present comforts, peace and thankfulness? A Cloud no bigger then a man's hand, darken the whole face of Heaven it self? hinder the light of Reason, the
pro-

prospect of Faith, the sight of God, and all his Mercies? while we live at such a Rate, where is our *Reason*? quietly to enjoy the present good, while we disquiet our selves about those Evils, that are not, or may never be, or turn to our great advantage? where is that *faith* that should support us under the very greatest pressures, while we distrust God, in our present ease, and plenty? where is our *Joy*, and *Thankfulness* to him, for all his favours through our whole Lives, while our impatient hopes, the groundless fears and jealousies of our own fancies, extinguish the sense of his Goodness; and make us as unworthy to him, as burthensom to our selves? we can no way so honour God, so ease our selves, as to commit all unto him: mind our duty, without imploying our thoughts about Events. How easie then, how comfortable would our Lives be? So lives the Child in his Father's House; so sleeps the Infant in its Mo-

ther's Arms; so live the Saints and Angels of God; This is the Life that is liv'd in Heaven; without Care, or Fear, Distrust, Perplexity, or Anxiety, under this assurance, That God will be the same to all Eternity, which he is at present to them.

*Encouragement from the Wisdom, and
Care, Love, and Goodness of God,
as our Father.*

A young man being at Sea in a dreadful Storm, when all the Passengers were at their Wits-end, he only was Chearful: Being ask'd the reason of his Mirth, answered, that [*The Pilot of the Ship was his Father, and he knew his Father would have a care of him.*] Though the Ship of the Church and State be in a sinking condition, look we to our Station, our Pilot (God and our Father) will have a care of us, and it.

While

While we consider in whose hands, the government of the World is, though Heaven and Earth come together, a gracious Heart and solid Quiet, will not, cannot be far asunder. He hath a greater venture of glory in the Church's welfare, then men can have; and is fighting for, while he seems to fight against his people: answering their Prayers, whilst he seems to reject them. However it goes with the World, with the Wicked, *it shall be well with the Righteous* (y). He puts a difference (in public Calamities) between they that serve him, and they that serve him not. *They shall be mine, saith the Lord of Hosts, in that day, when I make up my Jewels, and I will spare them, as a man spareth his own Son that serveth him* (z): in a raging Fire, or devouring over-flowing Calamity. [Propriety] alone is a ground of [Care]; a man would willingly save,

(y) Isa. 3.
10.

(z) Mal. 3.
17.

and secure that which is his [own], and of any use unto him: But, if you add unto this [pretiousness], that encreases the Care: But of all Jewels, those which come out of our Bowels, are more pretious, then those which adorn us: [Relation] works not only upon the Affection,

but Bowels (a). And as
 (a) Jer. 31. [Jewels] add an excellen-
 20. cy, to the word [mine],

so doth [Service] to the word [Son.]

— A man hath much conflict on himself, to take off his heart from an *unduti-*

ful Son (b). But, if any
 (b) 2 Sam. 18. Child be *more a Jewel*
 5, 29, 33. then another, certainly,

'tis a [dutiful] Child; he hath a special Interest in his Father's Eye, and Ear, Hind, Heart, and Inheritance; not only by Nature, but Obedience.

Propriety, they are *mine*: *Pretiousness*, they are *Jewels*, Treasures, Ornaments unto me: *Relation*, they are *Sons*: *Usefulness*, they are Sons that *serve me*. All sufficient grounds of

Care,

Care, and Protection in the midst of Danger. So that, wheresoever we are, we have nothing to do, but to beleive, obey, and rejoyce we are in the hands of a Father; (in better hands we cannot be); his charge, to whose Care we have left our selves, and the ordering of all our Concerns: who stands intrusted with us: who is always faithful to those he takes into his Care: who hath stigmatiz'd careless improvident Parents with the name of, *worse* ^{(c) 1. Tim. 5.} *then Infidels* (c). and implanted in every Creature, not only principles of *self-preservation*, but *natural affections*, (even in those of a natural devouring fierceness) *towards their off-spring*; so that, no Man, Wolf, Lion ever hated his own flesh; but loved it, and cherished it. And will God suffer himself to be out-done, by the Kindness, Bounty, and Compassion of his own Creatures? *Can a Woman forget her sucking Child, that she should not have*

have Compassion on the Son of her Womb? yea, they may forget, yet will

(d) *Isa.* 49.
15.

I not forget thee (d). The provident care of my Heavenly Father, forbids the care of Diffidence in him, and requires the care of Diligence in my self: To interest my Judgment in the choice and use of means, but to keep my Affections disinterested, unconcern'd in the Event: To serve, but not misdoubt his Providence, while I imploy my own. That which is not within my Power, should be out of my Care. An obedient Child concerns not himself how he should have another Sute of Cloaths, or to-morrow-meals-meat: He eats that meat; wears those Cloaths; is satisfi'd; with that Lodging and Provision, his Father provides him. But, how can I call him *Father* and prefer my low, and sordid Cares, before his Providence; as if he were *such a Father*, as took no Care for his Children. Solicitousness about the issue of my
lawful

lawful Endeavours, derogates from him, as if he would not, could not, knew not how to help me. My Soul, disclaim God for thy Father, or rest contented with, and confident of his Fatherly Care, and Kindness, Provision and Protection. To whom shall I run in my Extremity? of whom shall I crave Pardon, and Provision, Succour, and Relief? but of *my Father*, that Ocean of Goodness, which hath over-flow'd the whole Creation; that tires and lins the flowers of the field; neglects not any thing; provides for every think he hath made: spreads a Table in the Wilderness, for the Beasts and Birds of prey: keeps open house for all his Creatures. But his faithful, House-hold Servants, are more especially under his Eye, his Care, his Providence; shall have given them meat in due season. Nor matters it *which may*; whether *flesh* be brought in a *Raven's Bill*; or an *Angel Bake* our *Bread with Juniper Coles*; or *our own Industry*,
or

or an unexpected *Friend*, or a *Customer* from far, help us with it. Whatsoever *Hand* presents our Mercies, or whatsoever *Heart* was enclin'd to hand it, all flows from the *grand Original*. Every Mercy is the product of *Divine Love*, though second causes intervene; for those very causes have their creation, motion, direction and success from him. He that turns the *Hearts* of *Kings* as the *Rivers* of waters, turns also all the *little Rivulets* in the World into what scorched parched ground he pleases. Sacred story derives from Heaven the kindness of *Abimelech* to *Abraham*, of *Laban* and *Esau*, to *Jacob*, of *Ruth* to *Nahomi*; of *Boas*, to *Ruth*; of *Jonathan* to *David*. When others shew kindness to us, let's consider the motions of *Hearts* are sometimes infused, but always conducted by him. It may be of good use, what *Hobson* the late noted *Carrier* of *Cambridge* said to a young *Student* receiving a Letter of the sad Tidings of his *Uncle's*

cle's Death (who maintain'd him at the University) weeping bitterly, and reciting the cause of his grief, he reply'd, *Who gave you that friend?* Which saying, was no small refreshment, support, and comfort to him then, and afterwards in his *Ministry*. So Mr. Carter greatly comforted one, (who making his moan to him, that he had lost the greatest friend he had in the World, having in a manner all his lively-hood by him) by saying, *When the Fountain is dryed up in one place, God will open it in another.* Mr. Dod intending to marry, was full of fear, and care how he should be able to live; his income being so small, as only maintain'd him in his single state: looking out at a window, and seeing a *Hen* scraping for her numerous *Brood* about her, thought thus with himself, *This Hen but liv'd before she had these Chickins, and she doth so now, with all these: I see the Fowls neither Sow, nor Reap, nor gather into Barnes, yet my Father feedeth them.*

He

— He that feeds the *Ravens*, will not starve the *Hens*, said Mr. *Heiron* on his Death-bed to his distressed Wife, for her many Children. And *Luther*, leaving the World, *Lord* (saith he.) *here are thy Children, thou lent'st them me, and I resign them back again to thee: while I look'd upon them as mine, I endeavour'd to provide for them; thy Bowels are infinitely above, what mine are.* Its vile Ingratitude to despise a Present of God's preparing, and sending, so curious a peice of his workman-ship: To rejoyce when our Cattle multiplies, and to murmur when our Children increaseth. Its Heathenish distrustfulness, to fear, that he that hath provided Children for us, will not provide Necessaries for them. God often provides better for the poor Child, then for the repining Parent: The sinfully solicitous *Israelites*, who in the Wilderness concluded, they and their Children should be starv'd for want of food, were themselves destroy'd for want of

of Faith ; their Children mean while being reserv'd for a Land flowing with Milk and Honey.

If in my Father's House be Bread enough, and to spare for hired Servants, much more for his *Sons*, who did not forget to be a *Father*, when we had forgotten to be *Children* ; but gave his own Son to dye, that his adopted Sons (who were Children of the Devil) should live. And, how is it possible he should not compleat that gift, by bestowing all other things that are profitable for us ; and either present pressures, or deliverances from them, as he sees them most for our real advantage ; *He that spared not his own, but delivered him up for us all, how shall he not with him also freely give us all things (e) ?*

We have no cause to fear ^{(e) Rom. 8.}
 32.
 that God will not give us whatsoever is profitable for us, seeing he hath not spared his own Son to save us. We may well be confident in his Fatherly Love and Compassion
 towards

towards us; as his Children, who in Christ is become our Father, and

gives us both the *privi-*
(f) Joh. 1. 12. lege (f) and Spirit of Sons
(g) Gal. 4. 6. (g), whose love towards

us, is so much greater then that of earthly Parents towards their Children, as his Goodness and Mercy is greater; *If you then being evil, know how to give good gifts unto your Children; how much more shall your Father which is in Heaven, give good things to them that ask him (h).* *tam*

(h) Mat. 7. 11.

pater, tam pius nemo! Our very mould and frailty,

he makes a sufficient argument to compassionate and relieve us; *like as a Father pitieth his Children, so the Lord pitieth them that fear him: for he knoweth our Frame, he remembereth*

that we are dust (i). He is
(i) Psal. 103. 13, 14. our Father when he

strikes, corrects, seems to frown upon us, to carry it as our Enemy. He is too wise to manifest his
 love

love by outward tokens of distinction: or, to give that Son he loves best, a gayer Coat than the rest of his Children. *He will do nothing but what he should*, said a wise Son, when told, his Father would disinherite him. My Father is greater, wiser, better than I: he is supreme over me: hath the whole disposal of me: is tender and careful of me: full of love, pity, and compassion towards me: knows better than I, what's best for me: and will make convenient provision for me. He's often more merciful to me in denying me what I ask, than he could be in granting. What *Father* can see *his Child* want food when he hath it by him, unless he give him *Physic*, and then he must be kept to a *spare diet*. I will trust his *Wisdom*, because he is *God*; and his *Love*, because he is my *Father*: So, I cannot doubt that any thing which he sends deserves my thanks, though I see not wherein the benefit of it lies. A Cup of Worm-wood
would

would not be reached to me by so wise, so good a Father, but that *his Love*, and *my Benefit* is mingled with it; coming from the Fountain of Love and Goodness, it hath a Blessing in it, though I cannot at present taste, or apprehend it. Though our Saviour knew his cruel Murderers design was to execute, not his Father's will, but their own malice; He falls not foul upon them; he over-looks the Cup-bearer, to look upon him that sent it, *The Cup which my Father hath given me, shall I not drink* (k) *Joh. 18.* *it (k)?* What Cup can be bitter, which his *Wisdom* provides, his *Goodness* sends, and consecrates to us? that hath the same Bowels of Mercy, Love, and Goodness to us in his Corrections, as in his Favours: He tempers our grief to our strength, not to our desert. Measures out the kind weight, and continuance of our Afflictions. They are appointed, sent under the conduct, and never exceed the line and limits

limits of his Power, Wisdom, and Goodness, who is the mighty Sovereign, and Governour of the World: The great Creator, constant Observer, wise Disposer, uncontroulable Over-ruler of all things. Who hath absolute power to do whatsoever he pleases; is infinitely Just, and will do what is Righteous; infinitely Wise, and knows what is best to be done; infinitely good in himself, and gracious to all that depend upon, and submit to him; that nothing shall befall them, but what shall turn to their present and everlasting good: making them best at least: turning Poison into a Remedy: Cross and contrary events, co-operating for our real advantage. Resignation of our Concerns to him, lays all querelous thoughts; hushes all the whisperings of our minds in the hour of trouble. We never carve well for our selves, when we snuff at the portion cut out to us, by the Hand of our Heavenly Father. He that gave us
so

so great a Blessing, as *Son-ship* when we were *Enemies*, will much more give us ■ (Comparatively) so small a Blessing as *food*, now we are his *Sons*. Shall not he that saved our Souls from Death, deliver our Bodies from the dangers of this world? His dealings with us, are all love, mercy, and faithfulness. He gives all his Children, so much as he sees sufficient for them. In an especial manner, his Grace to fear him, contented Spirits to submit to him, believing Hearts to depend upon him, his Blessing with all their enjoyments. He will preserve us *from Evil*, or *the Evil of it*; proportion, bless it to us; comfort, support us under it, and deliver us out of it. By him I am infallibly assur'd to be preserv'd, or reliev'd; free'd or rescued from, or secured under Affliction. I shall receive deliverance from them, or enjoy under them satisfaction and tranquillity of mind; patience, and contentedness with his good pleasure; submissi-

submission, and resignation of my will to his; support and comfort under my weakneses and dependences; such evidences, communications, and irradiations of his love, and favour, care, and kindness to me, as shall, not only recompence the want and loss of any outward comfort, but sweeten the presence of any outward trouble; make them inconsiderable unto me, in comparison of them, not to be parted with for the enjoyment of them.

When *Julius Cæsar* was at any time sad, upon the thoughts of any disaster that befell him, he was wont to say, *cogitate esse Cæsarem, think that thou art Cæsar*, and that put him into a more chearful temper. We could not be dismai'd, did we not forget our selves. *Why art thou, being the King's Son, lean from day to day? wilt thou not tell me (l)?*

Nothing can add to, or detract from an infinite good and happiness. Is not *He bet-*

ter

(l) 2 Sam. 13.
4.

ter to us then Houses, or Lands, Friends, Riches, or Honours? He hath all things, that hath him who hath all things. When Christ is given (a right to) All is given. No matter for many things, so I have the one thing needful: To whom thou givest Honour, so I have a portion of thy Grace: In what place I am, so I discharge the duty of it. Who can complain of neglect, whom the King himself imbraces, and delights to Honour? of Sickness, whose sins are forgiven? of Want, who hath an Interest in the promises? of Poverty, who hath an Inheritance in Heaven? of Dishonour, who is the Son of God, who wants neither Wisdom to direct, nor Interest to oblige him to do what is best for him? General Invitations, and common Mercies, are for us as men; but where thou givest Grace, thou comest close unto our Souls; and winnest us with dear and particular Intimations. If we are *thy Children*,
we

to Contentment.

111

we are richer then the World can make;^{us} which the worst may have, and best want. Thou sufferest Infidelity to Reign, to instruct thy Disciples: and abandonest the fairest part of the World, to them that persecute thee. There can be *no Poverty* where we have *Thee* for an *Inheritance*: He whom thou sufficest not, deserves to be perpetually poor. Give me but to serve, and relie upon thee, and I ask no more. Shall I say that's too little, which infinite Love and Wisdom thinks enough? or, disorderly hasten towards enlargment, instead of patiently waiting the Lord's leasure? should he spread before me all this World's Treasure, and bid me take what I would, could I do more wisely, then put the choice to him again? and beseech *him* to *chuse for me*, who loves me better, and knows better what's best for me, then my self? And shall I not now then, thankfully stand to his choice? we will henceforth be chearful, and contented in

H

our

our present allotment. If every thing be *best*, which *he appoints*, why am I troubled, as if things went not well with me? It's impossible it should have been better with me then it is; it had not been well, if it had been otherwise. All things are ordered by his deliberate Counsel, and fore-knowledg, who grasps all my concerns, consults my universal good, is as exactly careful of me, as if he had none other to look after: and suffers no trouble to befall me, because he doth not regard; for his Care and Providence extends to every Creature; or, because he cannot or will not help, for he is equally infinite in all his Attributes; but because his Wisdom finds that Condition fittest for me. Had I more of the World, I might have less Grace. Though my Commons be short, it should certainly be otherwise, if he saw it better. If I have not what I desire, I have what I ought to desire.

Querelous wranglings, sullen dis-
contents,

contents disturb not my satisfaction and repose. I will *desire*, and *will*, just so, and no otherwise, then thou doest; O, Omniscient, Omnipresent, only wise God, and merciful Father, whose Goodness designs my Welfare, and whose Wisdom manages that design. I would rather have that be, which already is, then any thing else. That's better which thou wilt, then I. Thou consultest well and wisely about it: knowst what use to make of thy Creatures; where most fit to bestow them; and wilt dispose me there, where most necessary, and best for me; and suffer no evil to befall me, unless for some greater good. I venture all with thee: I freely refer all to thee, in the particular disposition of my self, and mine. Grant me, not what I crave, but what thou knowest good to give me. Take from my punishment, or add to my patience. Lessen my Burden, or strengthen my Shoulders. All *Bestness* depends upon the *wisest*

Goodness. I will refuse nothing, which seems *good unto thee*: And more willingly consent to that thou wouldest have, then to my own inclination. Put me into what Condition, use me as, lead me whether thou pleasest. Chuse my Raiment and Provision for me: Sicknes, or Health; Respect, or Disgrace; Plenty, or Poverty: I will, not only consent and submit unto, but make it my business to vindicate, apologize, and maintain, these thy dealings with me, to be, most fit and prudent, most sutable, and advantageous to me.

Regulating our Desires and Opinions.

SO uneasie and unquiet a thing is Man, not rais'd above this unconstant state; that he suffers as many Servitudes, as the World hath Changes.

ges. Every alteration abroad, makes another at home: A Tide of swelling, or sinking Affections within, at every Ebb or flow of Things without. His mind is in such perpetual Agitation, till escaped out of the Whirl and Circuit of the Allurements and Affrightments of this World, that he finds no peaceable Corner in it. Whilst, he that lives above it, looks down upon it in all its Glory with Triumph and Contempt, and with the Foot of Scorn, spurns it into Inconsiderableness: stands upright in the midst of Ruins: endures Torments, with greater Courage, then Persecutors threaten, or execute them: *Loses* all Earthly enjoyments with more cheerfulness, then others *enjoy* them: neither desires, nor fears Changes: Is the same, whatsoever happens in his Fortunes, or Affairs. His Mind and Estate are matches: Hath learn'd to bear all Injuries, Disappointments, and Difficulties, with an equal mind. *Qui desiderium suum*

clausit, cum Jove de felicitate contendit. He is Wise enough, who knows himself; Great enough, who masters himself; Rich enough, who enjoys himself; hath Pleasure enough, who pleases himself; Happy enough, who lives well. 'Tis almost impossible he should be oppress'd with Sorrow, who serves God, for God's sake. Christianity teaching us to be Content in all Estates, teaches us to be Happy; for, nothing from without can make us miserable, unless we join to it our own Consent, and apprehend it such; and entertain it in our sad and melancholy Retirements, and comply not with all the Issues of Divine Providence. *Impatience* makes every Ague a Feaver; and every Feaver, a Calenture; and that Calenture, may expire in Madness. — But, a *quiet Spirit*, is a great disposition to Health; and for the present, alleviates, if not removes the Sickness. He that hath learn'd to determine his desires, when his needs are served,

served, and, to judg of his needs, by the proportion of Nature, hath nothing wanting towards Riches: He only wants, that is not satisf'd. *Joseph* and *Mary*, we may easily suppose, as poor, as Hunger; as forsaken, as Banishment; as disconsolate, as Strangers; yet, their present Lot gave them no Affliction, because fed with a necessary Hospitality; and their desires were no larger then their Tables; their eyes look'd only upwards, and they were careless for the future, and careful of their duty; and so made their Lives pleasant, by the measures and discourses of Divine Philosophy.

Things below, have nothing of Certainty, but the miseries that attend them. The toil and labour, we undergo to attain them: The fear of losing them, after such troublesome Acquisition; the Care we employ to secure them; the Grief we resent, when they are taken from us; are not so much the Evidences of our

Wants, as of their own Malignity. And, 'tis not easie to resolve, whether *Poverty*, with its Incommodities, be more supportable, then *Abundance*, with all its insuperable Torments. A Christian is a King in this World, without the load of a Scepter or Diadem. To him Poverty is not Insupportable; but to them that think it so. The Imagination makes the greatest part of the Torment. Men must be Ignorant of necessitous Contentments, to be afraid of their condition. If we frequent their Habitations, we should see there's nothing Dreadful in them, but the name they bear: that Joy covers the faces of most of their guests: that they dispute Tranquillity of mind with the Rich; and that without being laden with the Cares that disturb the Wealthy; they tast Life's sweetness with Delight; and if they be forc'd to transplant, they leave their Cottages without Complaint: The very place
others

others call Banishment, is the Country of the Inhabitants: They seek to get out, and not to carry away; and assure themselves to find every where sufficient to satisfy their needs. While the *Rich* are unhappy in the midst of Plenty and Pleasures. Calamities beset them on all sides: Their Treasures are their Troubles; they get them with Labour; possess them with fear; and lose them with sorrow. *Seneca* esteem'd himself Happy in his Exile; the Penurie that attended him, contributed to his quiet; He thought he had lost his *Trouble*, not his *Goods*, when they spoiled him of his Wealth: and that, by a happy mischief he had recovered his Liberty, in being deprived of the Care of the preserving his Riches.

He hath most, not that strives to add to his Estate, or Reputation, but to subtract from his desires. 'Tis more eligible to be without them, than to need them. He is the greatest

Monarch that hath little and is satisfy'd; not that thinks he hath not what he should, what others have, what he might have, or, that grieves there is no more to have. He that's alwayes Craving, is never Contented. If we would spare to *desire*, we might spare to *have*. There are few men so miserable, that may not find satisfaction in themselves, and their condition, because, it is in every mans power to terminate his desires; whilst, by their disorders we are induc'd to value more, a future trouble or evil, then a present repose or good. He is not happy, who hath all he desires, but, who desires not, what he hath not. Were there no other World, I would not be greedy after the great things of this, when 'tis far more easie to want them. Here would I indulge my self the sensuality of a Contented mind; the — Luxury of an *Ataraxie*, of an indifference as to all these things; of being quiet and untroubl'd by not having

having them ; free from the hurry and disorder of them. He that hath once a competency, hath all the Contentment that's to be found in temporal things : and experience will tell him, after a sufficiency once attain'd, Contentment will encrease no more, though Riches encrease never so much. He can have no Enemy, who will be a Friend to all. Nothing is able to cross him, who is dispos'd to take every thing well.

Nothing is enough to satisfy Lust, a *little* to satisfy Nature, all the rest is but matter of *Opinion*. We pick our own Sorrows, out of others Joys: *Comparison*, more than *Reality*, makes us happy or miserable. Many never found themselves in want, till discovered the abundance of others : and could have lik'd their own portion well enough, had they not seen another have something they liked better. They hunger, not because they are empty, but because others are full. Nay, the most inconsiderable thing

thing acquires a value, by being anothers, whilst we despise much greater, being our own. Not *Necessity*, but *Ambition* and *Superfluity*, sets mens hearts upon the rack. Had
— I all the World, I could enjoy no more, then to cloath and feed me; the rest could please me no otherwise, then by looking on; and I can thus solace my self while it is anothers: with the same mind, behold their Riches, and my own Poverty; and make as great a benefit of that, as they of their encrease: whilst I am free from those black phantasms of Cares and Fears which leap on Down-pillows, and pass through splendid Pallaces, to find out those Pompous Lives, which have usually but the bark of Happiness. They that *seem* to live so *Happy*, do not seem so to themselves; but, by times and turns, have their griefs and discontents. Besides, those which are most happy, are most sensible, and, unless all things fall out to their likeing,

likeing, impatient of all Adversity. Every little cross overthrows them: So small are the occasions which take from the most fortunate, the height of their Happiness. We find not miseries so uneasie as we make them: while we not only endure the whole Affliction that troubles, but encrease it by repining at the envied Condition of others; fancying we are more unhappy then we should be, were we allow'd to exchange that which troubles us, for any thing which doth not. Many of those we envy, as thinking them far less sufferers then our selves, look with envious Eyes on us, and do but dissemble their grievances more handsomly then we, not find them more easie then ours. Every one is as miserable, or as happy as he esteems himself. If we have not what we would, 'tis but (at worst) being Contented in what we have: a sure means of discharging that Anxiety of mind, in respect of our Condition, or other mens. If I possess

possess not so great an Estate as many do, some of them perhaps (notwithstanding their abundance) enjoy less then I; as well as, there are more, who have not so much as either. We would willingly exchange Fortunes with many, but perhaps not be any of those men on any account. There's something in every Estate, which without experience is not known, and being experienc'd, doth molest and trouble. We judg of our own discontents, but know not how far they are exceeded in the same kind, in others. Were every mans troubles publickly known, few but would bear their own Burdens, rather then other mens. Would we look with as much Compassion on the Adversities of our Brethren, as we do with Envy on their Prosperities, we should find cause to sit down Contentedly with our own Burden, and Comforts; that we bear but the proportionable share of our common Nature; except some extraordinary
desmerit

demerit of our own, hath added to the weight ; and, in that Case, we have more reason to admire our sufferings, are so few, then so many. There's nothing more *disingenious*, more *Diabolical*, then, to think our selves more miserable, because another is happy : To create wants, from the envious Contemplation of other mens Abundance: That cannot first be satisfi'd with an Inferiour degree of Happiness ; and then, whet our *Impatience*, with other mens *Enjoyments*, of what we cannot obtain. Whereas, we should make the Comforts of others, an allay, not an improvement of our own miseries. *True Charity* attracts the Concerns of our Brethren to our selves : and, he that hath that in his Breast, can never want refreshment, whilst any about him are Happy ; for, by adopting their Interests he shares in their Joys. As our present Content, is in the power of our Resolutions ; so, we have as much Command of the future :

future: And, its but supposing the worst that we apprehend, or can happen to us, already come to pass. He easily bears adverse Fortunes, who always expects them. Foresee the worst Accident; and all things will fall out prosperously. He that thus prepares himself, needs not fear his Tranquillity of mind, since he resolves to give it himself.

That which troubles, or gives us rest, is *in our selves*. If we be not quiet *there*, every thing without, will make us miserable; if we be, nothing can. If we be sick, and are afraid to die; in pain, and have no patience; scorn'd, and are proud; impoverisht, and are covetous; nothing can help us from being unhappy. But, if we fear not Death, so much as an ill Life; think Impatience, and Murmuring, a worse Disease then the Gout or Stone; *Pride*, the highest disgrace; *Covetousness*, the basest Beggery, the greatest Poverty: If we dye not unwillingly,
when

when we must dye sooner then we would ; lose not our Patience with our Health ; nor our Constancy and Chearfulness, with our Estate ; be not our own Enemy, when we have no Friend ; vex not our selves, when others trouble us ; be not solicitous for to morrow too , if we be ill to day ; we can feel no harm by Death, or-Sickness; or Scorn, or Want.

Keep all well *within* , that no disorder put *that* out of order, and we are well. No man can make another a Slave, that hath not first enslav'd himself. Be not intral'd to Honour, or Disgrace, Pleasure, or Pain, Hope, or Fear, Life, or Death, and thou art free. Nothing can overcome him, that is not first overcome by his own Imaginations, and Passions, false Opinions, unreasonable Desires, fond Affections, ungrounded Expectations. A proud man hath no God ; an unpeaceable man, hath no Neighbour ; a distrustful man, hath no Friend ; but, a
discon-

discontented man, hath not himself.
Those Burdens that break a froward
man's Back, will not so much as break
a silent man's Sleep.

*At what soe're shall happen, be not
sad;*

*A like for all, that God dispenseth,
glad:*

*Wise Periander did through greif
expire;*

*Because Events ² not ¹ join'd with his
desires.*

The best way to be Rich, is not to
encrease Possessions, but to lessen
Desires. So, the Contented man must
needs be abundantly provided for:
being so intirely satisfi'd with what he
hath, as to have no desires at all. Who-
soever would have this rare Jewel of
Contentment (which turns want in-
to wealth, all into Gold) must come
(as they who seek the *Philosopher's*
stone) with Minds divested of all
Ambitious, Covetous desires, else
they

they shall never find it. None are less Contented then the Rich, which shews, our Repinings proceed not, from any defect of Bounty in God, but from the malignant temper of our own Hearts. He's likeliest to find Contentment, who sits at Home, and duely contemplates those Blessings God hath brought within his own reach: of which every man that considers well, will find he hath a fair proportion: and think himself Blessed with what he hath, without being Careful for what he hath not. While he that measures his Poverty, by his Wants, so much he wanteth, as he doth desire. If we set not bounds to our desires, we shall never be satisfi'd: If we modestly confine them within the limits God hath set us, to the things we need, and he hath promis'd, and what pretence have we to claim more, then our Charter gives us; the Covenant-Indenture goes

(m) Mat. 6.
25, &c.

goes no further then Food and Raiment (m). Every new accession he super-adds, will appear (what it is) a Largess, and Bounty. Glory it self without us, will not make us Happy in Heaven. It can never be well with us, till *our own Souls* be a *Heaven* to us; and *Blessedness*, be a *Domestick*, an home-dwelling Inhabitant there: Till we have got a right temper of mind, a settled principle of Quietude in our own Breast, and become the Sons of Peace, with whom the peace of God may find Entertainment and Abode: Till we have that Treasure within us, that may render us insensible of any dependance on any foreign Good, or fear of foreign Evil. When *Arche-laus* invited *Socrates* to his Court, for his Relief and Advancement, the Philosopher dismiss the Messenger with this Heroick Answer; *Tell the King, that a measure of Flour may*
be

be bought in Athens for a half-penny, and Water is to be had for nothing; and though your Master supposes I want, yet I have enough, because I am Content with a little. Marcus Curio, when he had Bribes sent him, to tempt him to be Unfaithful to his Country, was sitting at Dinner with a Dish of Turnips; Well, (saith he to them) that man that can be Content with such Fare as I have, will not be tempted with your Rewards: I thank God, I am Content with this Fare; and as for Rewards, let them be offered to those that cannot be Content, as I, with a Dish of Turnips. He that can be satisfi'd with a hard Bed, and a bare Board, is shot-free from a Thousand Temptations, that prevail on others, to the disturbing, to the damning of their Souls. Zeno, once very Rich, hearing all his Goods were Cast away in a Ship-wreck, Fortune (saith he, speaking in a Heathen dialect) hath dealt well with me, and would have me now study Philosophy. Socrates,

tes, when the State was oppress'd with a Thousand miseries, always went abroad, and came home, with the same Look; neither more troubl'd, nor chearful; bearing a Mind smooth and serene on all occasions: far remote from Grief, and above all Fear. When the *City* was besieg'd, and every one lamented his Condition, he was no more moved, then when it was Flourishing: nothing ruffled or discomposed the even happy Frame of his Soul. He sought not anxiously how to acquire more means, but to accommodate himself to what he had: wherewith he was so Contented, that he affirm'd himself to come nearest the *Gods*, because he wanted least. One saying, *It was a great matter to abstain from what a man desires*; but, *It's a greater* (answer'd he) *not to desire at all*. And added,

Care,

*Care, if by Care ought may effected
be,
If not ; Why carest thou, when God
cares for thee.*

Thrasea, the Martyr under *Nero*,
was a Person of that Divine Presence
and Discourse that his Friends were
Confident, if they could have per-
swaded him to have stooped so far
from the Contempt of Death, as to
plead for his Life, and make his de-
fence, that he would have thunder-
struck the *Senate*, and *Nero* himself,
who had no other cause of displea-
sure against him, but his going out
of the *Senate*, as refusing to give his
Vote for the Condemnation of *A-*
grippina upon the barbarous motion
of her unnatural Son ; and his not
appearing at the Funeral Solemnities,
wherein Divine Honours were con-
fer'd upon *Poppea*. Through his Be-
lief of the Souls Immortality (of
which he was discoursing with *De-*
metrius

metrius the Philosopher at that instant he was of so well a composed Mind, that he did not so much as change Countenance (except to a more chearful Aspect) at the news of his Condemnation. And while his Life was breathing out at the Veins of both his Arms, he spent not his breath in Effeminate Lamentations, but in Discourses upon that Endless Life, to which he assur'd himself he was hastning: and call'd the *Quæstor*, who was sent to see his Execution; *Look here* (saith he) *young man, we are pouring out this offering* (*Jovi liberatori*) *to God Redeemer. I pray God divert the Omen, but verily, thou livest in such Times, as its very behove-ful to get thy mind fortifi'd against all Temporal Evils, by such examples of Constancy, as thou seest me set before thee.* *Anaxarchus* the Philosopher having sharply reprov'd *Nicoe-rean*, and being by him ordered to be Beaten to Death with Iron Mallets, *Strike on, strike on* (saith he)

thou

thou may'st break in peices this Vessel of Anaxarchus, but Anaxarchus himself thou canst not touch. Reproach not Religion, by yeilding the day to *Pagan* Morality. Let not the Faith of Christians, be out-done by the Heathen Infidelity. Be Ambitious to tell the World in your Lives, a greater then *Marcus Curio*, then *Socrates*, then *Thrasea*, then *Anaxarchus*, is here. God abridging good men of this World's Goods, argues not, he envies their Happiness, but that it consists not in them. Whosoever understands the nature of *true Good*, must bid adieu to the hopes of it, in any thing but in God alone; and for those things most state Felicity in, a good man would judg himself unhappy if he could not despise them. He that cannot want these things, without thinking himself miserable, at once reproaches his Maker, as if he had created him for nothing more worthy, and degrades himself, by intimating such gratifications are

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most

most futable to him. Is that worthy our Esteem, that attends us for a *little while*, and leaves us *for ever*? Can that be our Happiness, that, when we cease to be Mortal, ceases to be ours? *Faith* makes us judg of Things as they are, not as they appear. *This* unbinds the Charm, discovers the illusion of whatsoever is admirable in the Eye of Sense: This unravels the doubts of the intangl'd Mind; corrects the mistakes of the erring Eye; level's the greatest difficulties; clears all the objections against Providence; and makes an Afflicted State, not only tolerable, but so far amiable, as it promotes our supreme Happiness. *Contentment* teaches how to *amend our Lives*, instead of being *weary of them*. It makes the worst Condition here, easie and comfortable, by making the mind quiet, patient, and thankful. Our prudent prevention of external Evils, patience under them, with our chearful, faithful, diligent Conversation,

versation, is a part of that Duty we owe to God; and are indeed the exercise of our Patience, and the evidences of a Contented Mind. For, he that grows weary of the World, throws off all, and with *Jonah*, wishes to dye; its a sign he wants *true Contentment*; because *that* consists in a chearful and ready Compliance with the will of God; and not in a froward preference of our own will, or choice: *I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil* (n). By run-
 ning away from our Task, before the end of the day, we not on-
 ly lose our promised Reward for bearing the Burden and heat of the day, but are justly obnoxious to be cast into Prison, for our Rebellion and Disobedience.

He that sets his Love upon that, which the more he loves, the more he enjoys, is sure to be free from Discontent; because he cannot want,

he is sure to enjoy that which he loves: and though he be deprived of other things, he is not obnoxious to Impatience; because he is sure to retain that which he most values and affects; which will answer and supply lesser wants with a great Advantage. I have somewhat of the best things, I will thankfully enjoy them; and having Food and Raiment, take the rest as an over-plus, or want them with Content. I never will'd not to be Poor; not to be destitute of Relations; not to suffer Sickness or Reproaches: Other things are the matter of my Choice; which no man, no accident can forbid, or deprive me of. What should I fear, or be vexed at, who may always be; what I should? who need not be miserable, unless I will? what Cause have I to be displeas'd, who may always please God, and my self too? Men may make me suffer, but not do evil: kill me, but not hurt me. I may be Poor, yet Just, and Content:

Ill spoken of, but still I can do well. Preservation from *Sin*, is a greater Mercy; then exemption from *Suffering*. He that lies under the most acute Torment, may see another more sadly cruciated, if not in his Body, by the Agonies of his mind; and there's no pain so small, but God hath a finger in it, though it be but the aching of the little finger. O pain, in vain thou attemptest me, so long as I can honestly bear thee; and have so much Cause of Joy, for my healthful frame of Soul; that he hath cur'd me of my Lust, and Avarice, Pride, and Passion, Envy, and Revenge; which disorders most mens Minds, and are more formidable, pernicious Evils, then those that distemper their Bodies, and thrust them into *Hospitals*. How should that make me worse, which makes not my self worse? 'Tis not in my power to change my Condition, but it is in my power to attain to such a greatness of mind, as becomes a man;

whereby I may be lifted up above the hurt of outward Crosses. It may be in the power of others, to disturb my outward Condition; but it is in my own power, that they shall not disturb my Mind. False Accusations can no more destroy my Integrity, then a Prison exclude my Comfort. 'Tis not in my power to be handsome, or witty, always in health, or rich; but it is, to be Good or Virtuous; to have a healthful, Beautiful Soul; to be Rich in good works: To turn Sicknes, and Poverty, into Health, and Riches: to make a bad Case good; and Advantage, by Losses.

Danger, is better then Safety; a Storm, then a perpetual Calm, if before our Fears we were the World's, but after them God's. Who is a loser? that parts with a Bosom-Companion, and dwells ever after in the Arms of God; and is inflamed with a greater love of Heavenly things? that loses a Friend, and gets God for his Father; a Relation that's
far

far more intimate, indearing, and lasting? That, if he by his subordinate Instruments remove my Estate, secures me of Riches in Heaven, out of danger, above all accidents, and disasters. All Bodily pains and diseases, are tolerable and easie, to the pardoned, reconciled, and reformed, *The Inhabitants shall not say I am sick ; the people that dwell therein shall be forgiven*

their Iniquity (o). The ^{(o) Isa. 23.}

most vehement Blasts of ^{24.} this World, shall never intercept the Beams of the Sun of Righteousness, the lifting up the light of his Countenance upon me, which shall put gladness into my heart, more then in the time, that my Corn and Wine, my worldly Goods encreased. If he with-draw some Temporal Enjoyments, he will lessen my desires, or give in the more of himself. He can croud a great deal of Comfort, into a little of the Creature. Where the Possessions are low, he can heighten

the fruition ; or himself be instead of them. Therefore hath taken upon him the names of all other Comforts ; to intimate , that he is able to stand for all, they signifie, or are worth ; our *Portion* , *Inheritance* , *Habitation* , *high Tower* , *Shield* , *Shadow* , *Refuge* , *Buckler* , *Horn of Salvation* , *Strength* , *Deliverer* , *Friend* , *Father* , *Husband* , &c. Whatsoever Benefit or Helpfulness we meet with *in them* , is in him to be found in a more excellent manner. We have reason to thank the World if it love us not ; if it make us place our Comfort and Content in God and a good Conscience. They are unkind, whom we have obliged ; but we repent not, if we have done such ungrateful persons good, and hereafter, place our hopes and expectations above. 'Tis they that injure me, not I, that ought to be troubled ; except for their sin, not my own suffering. Let's not, when there is no fault in the *Cause* , make one in the *Calamity* ; since, we ought rather

to

to render *double praise*, for our Afflictions, and for our Innocency. When we are punish'd for our Crimes, we ought to have Patience ; but when we suffer innocently, we may well add Gladness to it. Whatsoever is not pleasant, may be useful, so ought to be acceptable.

When I am unloaden of my Luggage, I am lighter for my Journey ; that call's me away to my true Riches, where my heart is already. It's but a *moveable* that's removed ; my *Inheritance* is incorruptible, undefiled, fadeth not away. A little money serves the *Traveller*, that hath but a little way to go. *Parum via, quid multum viatici ?* It's no dishonour, or prejudice to a *Pilgrim*, to want that, which would be a Weight, a Burden, an Impediment. To him, not only, a little sufficeth, but much is troublesom. He's a *Stranger*, not only to his Residence, but to himself ; and is, rather where he is not, then where he is. Earth is not the place

where I am to expect Glory, or Greatness; I shall have enough above, and here too, so I can keep within my self, and look upon other things with an indifferent eye. This is but my *Pilgrimage*, my passage, (not my Countrey, or place of rest) at most, my abode for a Night: where I must expect bad usage, a troublesome, uneasie, uncomfortable passage: sicknesses, losses, affronts, disgraces, tempestuous weather, rough Companions, that will turn me *out* of my *way*, or jostle, bespatter, throw dirt upon me *in-it*. This kind of usage or condition, is but according to the Law, the Custom of the place, the common Condition of things in it. I will not be solicitous for better Accommodations, where I must make so short a stay, and be *gone*: all will be amended when I come to my Journeys end, the place of my Rest and Happiness. Shall I leave off thoughts of going home, because I see some handsome Inns by the

the way? or another Road cross it? be startled when I meet with one dissatisfaction, where I look for many? I doubt not to receive, what I can justly desire: I fear not to suffer the wrongs which I do not do. I am in no danger by reason of *him* who loves me as his Friend, and hath so secur'd the Interest of all those who have consigned themselves to his Care, that they are *ever happy*, nothing can make them miserable. I am fully content with my particular allowance; the Countrey whither I am going, shall content me with the meanest Entertainment upon my *Road* unto it. I have no power to make it all plain; nor have bargain'd with God to make it so for me. I do not think there is any difficulty in the Divine methods, because I understand them not: nor appoint him a time to bestow those Courtesies, which I do not absolutely pray, that I may receive. I do not desire that he should alter the Course of his Providence,

dence, to accommodate my present Condition. Neither will I think that any thing falls out amiss, though he permit that which I unjustly suffer from my Adversaries, not to be rectifi'd in this Life ; since I know it will, to my infinite Advantage, be set in order in another. Since the general Randevouz of all Happiness, is only there to be expected, where my Journey ends, my mind shall be always fix'd upon it ; I will comfort my self all the way, with the thoughts of what I shall enjoy, when I come unto it. A *Traveller* reckons of Storms, and Tempests, ill way, foul weather, hard entertainment, homely fare, strange usage : is content with any thing, makes shift with every Inconvenience, minds not others sayings, doings, or possessions as he passes on ; some are Chiding, others Dancing, others Plowing, others Building, &c. whilst he's not at leisure to think of any thing, but his dear Countrey. Sets not his heart

on his *Inn*, which he must leave next morn: seeks not for Honours, or Offices in it. All his Care is, how he may pass safe, and well, and quietly; he hath enough at home. Here we have Houses, as *Foxes* have Holes, and *Birds* of the Air have Nests, to be chas'd and driven from them at pleasure. No continuing City, but we seek one to come. And, who would not contentedly go through a Prison to a Palace? a Barren Wilderness, to a Land of Promise? endure the Cross, and despise the shame, for the Joy set before us? The days of mourning will be ere long over. If our Cross be heavy, we have but a little way to carry it. Nothing that hath *an end*, can make a man truly happy, or miserable. This is but a step of ill way, a pleasant one is dearly bought with the loss of Home. 'Tis a very fallacious Inference in any, to argue unkindness in any temporal want or suffering, who hath a Title to an Eternal Inheritance and Reward.

ward. Were this Earth Hell, and the Men in it Devils, all the Sufferings we could undergo, were not worthy to be compared to our future Happiness. What car'd the *proto-Martyr St. Stephen*, for gnashing Teeth, sparkling Eyes, killing *Stones*, Heaven opened made them *pretious*. Our Thoughts, which bring us in nothing but trouble and vexation, would as soon bring us in joy and pleasure, did we turn them to proper objects. A Thought of the Heavenly Glory, is as soon thought of as of an Earthly Cross. We complain, the World troubles us, then, what do we there? why get we not up, by the Elevation of our Souls into that quieter Region? What trouble would the thoughts of future Happiness be unto us? O! who would not expect, that a *Journey* which hath so Blessed an *End*, and so good Accommodations by the *way*, should be passed with all Imaginable Chearfulness and Alacrity? That we should live

live here Learners and Practitioners of that State of unmixed, interminable Joy, to which we aspire? The most Formidable Calamities of this World, are below all measure of Comparison, to that Happiness, which admits of no *Hyperbole*, intailed on patient Sufferers under them.

The Example of Christ.

Considering our great *Exemplar* of *Suffering* and *Patience*, how can we be *Impatient Sufferers*? who can be troubled at *want*, that worships a *God*, willing to live and dye in Sorrow? His Mother not Rich enough to bring a Lamb for an Offering, a few Barley Loaves and Fishes, provision for his Train? Or value *Esteem*, when he was so undervalued, traduced, envied, reproached, betrayed by his own Servant, abandon-
ed

ed by all his Disciples except one, who followed him longest, to renounce him the more shamefully by a three-fold abjuration ; put to death by his Countrey-men : his Tribute paid by a Fish ; his Triumph solemniz'd by another's Asses-Colt ; Born among Beasts ; liv'd, if not upon Alms, among Publicans : dy'd among Thieves : His Birth without a Cradle ; his Burial, without a Rag, or Grave of his own ; and, the price of his Blood buys a Burial-place for Strangers. What lower degree of Poverty, then to take his beginning in a Stable ? to make his End on a Dunghil ? noisom and Ignominious through the Carkasses and Offences of the Executed ; where he offered a Sacrifice of sweet smelling favour unto God, and purchas'd Glory unto Men.

Why wouldst *thou* not, whose is the Earth, and the fulness thereof, raise to thy self a Palace compiled of those pretious Stones, which lie hid
in

in the close Coffers of that thy inferior Treasury? and command all the *Potentates* of the Earth to attend thy Train, with the Glorious Retinue of Blessed Angels? Why did not thy stately Followers, glitter in their shining Liveries? and the Quintessence of all this World's delicacies, appear to furnish thy Table? since thou wouldest come to our *Earth*, why wouldest thou not enjoy the best Entertainment *it* could give Thee? but from the supereminent height of Glory, stoop to abase thyself to the sufferance of Extremities and Indignities: and sink thyself to the bottom of Abjection, to exalt our Condition to the contrary Extreme? How should we learn both to want, and abound from *thee*, when abounding with the Glory and Riches of Heaven, wouldest want a Lodging in thy first Welcom to the World? How can it deject us to be rejected of the World, which is none of ours, when thou camest to thy own,

own, and thy own received thee not? What wonder for thy Servants to walk about in Sheep-skins, and Goat-skins, destitute, afflicted, tormented; when their Lord is denied Harbor, and safety for his Life? why wouldest thou be thus Homely, but that, by contemning Worldly Glory, thou mightest teach us to do so: and sanctifie *Poverty* unto them, whom thou callest unto *Want*? That, since thou, who hadst the choice of all Earthly Conditions, wouldest be born poor, and live despised, those which must want out of Necessity, might not think their Poverty grievous? Who can murmur and repine under the harshest Usages, that considers Thou (who knew all from the beginning) chose to suffer uncivil men to crow'd thee with the Horse and the Ass in a publick Stable; to have Contempt thrown upon thy Poverty; and Neglect added to all Inconveniences; not only to appear *mean*, but even to force others to

think

think meanly of Thee? He that made all places, finds none himself, and is Content; He that hath *many Mansions* for others in his Father's House, hath not the least privacy in an Inn, and complains not, repines not at it. He that would have given his churlish Host an Eternal House in Heaven for asking for, cannot have the least part of his here, because his Parents seem poor, yet fetches not down fire to consume him for his Inhumanity. None will have cause to complain of his coarse Robes, hard Bed, thin Table and Attendance, that calls to mind, how it was with the *great King*. Those *Idols* of the World's esteem, (Riches and Honour) are so far from making us *truly Happy*, that they are not of themselves eligible, in the number of *good things*. No man is to be ashamed of, or disquieted with *Innocent Poverty*, of which *our Lord* made Election: or worthy to be his Member, that suffered so much for other mens sins, who cannot endure so

so little Affliction, if not for his sake, yet for his own. The best Expedient to shame us out of Repinings, is, often to draw this uneven parallel: confront our petty uneasinesses, with his unspeakable Torments: It's impossible then, surely, but our *Admiration*, and *Gratitude* must supplant our *Impatience*. Delicate, tender *Members*, are undecent, unbecoming a *Head* stuck full of Thorns. Our heaviest Crosses are but Chips, or Shavings to his.

He that taketh not up his Cross and followeth him, is not worthy of him; as not having the Courage, the Constancy, the Sincerity of a Christian, or of one pretending to so great Benefits, such high Privileges, such excellent Rewards as he proposes; not worthy of the Honour to wait upon him; *cannot be his Disciple*; not capable to be reckon'd among them; shewing such an incapacity to learn, declaring such an indisposition to transcribe those needful Lessons of Humility, Patience,

ience, Self-resignation, submission to the Divine Will, so fairly set him by the Instruction and Example of him who suffered for us, leaving us an Example that we should follow his steps.

If my *Head* but ach, I lay it down on a soft Pillow, to ease my pain, and lessen my grief; whilst thou hast no *Death-bed*, but a *Cross*; or Boulster, but of *Thorns*, whereon to lay thy weak and wearied Head: no Cloaths to cover, or shelter thee from the stormy Cold, but those of Innocency. When I am Sick, my Friends about me bestir themselves to ease my diseased Body, and revive my fainting Spirits with Cordials and comfortable words: while the only Succour those about thee afford, are bitter Scoffs, and Wine mingled with Gall at thy Hour of Death. How may my Face be confounded with shame, who am so way-ward and impatient to suffer a light Affliction, for, or from Thee, who endur'd such extreme, unpitied Torments for me?

Can

— Can we now imagin it a very Happy thing, to be High and Prosperous in the World? to swim in Affluence and Pleasure? Can we take it for a Misery to be Mean and Low? to conflict with Wants and Straits here, seeing the Fountain of all Happiness purposely condescended to so forlorn a State, and was pleas'd to become so deep a Sufferer?

Beholding this Tragic Spectacle, with devout eyes of our minds, how can we but disregard the deceitful Vanities, the mischievous Delights of this World? how can we but reconcile our Minds to the worst Condition, support our Hearts under the heaviest Pressures, submit chearfully to, gladly accept of the Divine Disposal, however grievous and afflictive to our natural Will?

— Can we reasonably expect? can we ardently desire? can we eagerly affect great Prosperity, when our Lord tasted such Adversity? Can we admire those splendid Trifles which he

never

never regarded in his Life, and which at his Death only served to mock and abuse him? Can we relish those sordid Pleasures, of which he willingly vouchsafed not to taste, and the Contraries whereof he dying, chose to bear in the Extremity? Can we disdain or despise a State of Sorrow and Disgrace, when he by voluntary susception of it, hath so dignified and graced, by which we so nearly resemble, and become so conformable to him, concur and partake with him, yea, by which in some Cases we may promote, and after a sort, compleat his designs, filling up that which is behind, of the Afflictions of Christ in our flesh? who can now hugely prefer, being esteemed, approved, favoured, commended by men, before their Infamie, Reproach, Derision, Persecution? who can be Ambitious of Worldly Honour or Repute, Covetous of Wealth, or greedy of Pleasure, who observes him chusing rather to hang upon a Cross,

Cross, then sit upon a Throne: Inviting the Clamours of Scorn and Spite, rather than Acclamations of Blessing and Praise: Devesting himself of all secular Power, Pomp, Plenty, Conveniency, and Solace: Embracing the Garb of a Slave, the Repute of a Malefactor; before the Dignity and Respect of a Prince, which were his Due, which he most easily could have obtained.

Here thou healedst all that came unto Thee; far be it from me, to think thy *Glory* hath abated of thy *Power*, of thy *Mercy*, of thy *Compassion*: that the *Head* is less pitiful on the Throne, than on the Foot-stool. Into all our Afflictions, thou art afflicted: Still and ever, thou art our Assured Faithful, All-sufficient *Physician*, and healest all that come unto Thee in our Maladies! 'tis as impossible we should want help, as thou *Power*, and *Mercy*. No *Disease* shall ever thrust any of thy Patients into the Grave, till thou turn the Key, and open it.

Give

Give me but as much *Comfort* in this my Sorrow,, as thou givest me *Security*, and at my worst I shall do well.

Now is the time of my great Providence, and Patience, Fortitude, and Courage : to bring forth that Store, I have been so long gathering: to practise that Christianity, I have so pleasantly, so peaceably professed. O! let my Temper, and Moderation appear in this difficulty. Let the World see the fruit of my *Religion*; that there is more in it than a bare Name; that I can wisely digest my own desires; as well advise my self, as others. 'Tis a scandal to Religion, to afflict our selves with great and heavy Sadness; whilst patient Sufferings, are highly instructive to our Brethren. Where is the Consolation of Holy Scripture? where is the fruit of Preaching? where is the sweetness of Prayer? where is the Counsel of wise Men? where is the Result of Experience? where is the Exercise of Faith, and Love, and

Patience? where are my good Thoughts, Purposes, and Resolutions, so well taken in the time of my Prosperity, to be an Example of Courage to the rest of Mankind? where is that Cloud of Witnesses, of so many patient ones, whose Constancy I have so oft admired? Especially, *my Lord and Saviour*, the most glorious Character of Patience, and Submission; Freedom, and Courtesie; Candor, and Ingenuity; Lowliness, and Humility; Gentleness, and Meekness; Charity, and Compassion; Kindness, and Affability; Mildness, and Forgiveness; Trust, and Confidence. An *Abyss* of Love, of Mercy, of Dolor, of Ignominy, of Blood, of Loathing, of Excess, of Admiration, of Amazement; which swelleth all Thoughts, drieth up all Tears, stoppeth all Mouths, easeth all Pains, drencheth all Conceptions, dims the Lustre of all Earthly Grandure and Beauty, damps the Scenes of all Carnal delights and satisfactions,

on, quashes all that extravagant Glee, which we can find in any wild Frolick, or Riotous Merriment; staineeth all our Pride, checks all wantonnesses, disposes our Minds to prefer submission to God's will, before Compliance with the Fancies and Desires of Men. Who can now Complain, he doth, or suffereth too much? or is treated with less Tenderness then he deserves? All I endure, is nothing, to what I should, and thou didst for me, O Saviour; the Contemplation and Application of thy Sufferings, is enough to sweeten a whole Life of Bitterness. I care not how unpleasant a Portion I find here, so the Power and Virtue of thy pretious Death may season it to my Soul.

The Conclusion.

AND now methinks amidst *these Thoughts*, it is no uneasie thing, in all Estates to be *Content*: And, not so much to *Suffer*, as *Receive* all that happens, as if I would not have it fall out otherwise. Methinks I could now extract, gain out of Losses, and stand upon the Ruins of them, saying, I have lost nothing; make *Damage* it self, give Interest, for whatever it takes from me; the crosslest Accidents, advantage, comply with, and serve my main Concern; and my very Enemies, tributary to my Welfare.

Oh! how unconcern'd might I pass through the Allurements and Affrightments of this Flattering, Molesting, Tumultuous, Busie World, but for my base, distrustful, evil heart

heart of unbelief, in departing from the Living God: who by his own Communication, can make a rich Amends for the loss of any Temporal Concernments: and deliver me from the want of them, even while they are wanting. That will not fail to give Patience, if not Peace; Contentment, if not Riches; *Submission to his Will*, if not the fulfilling of *my own*. And, 'tis almost all one, never to be *in Want*, or never to be *without Contentment*.

Was my Treasure in Heaven; and my Heart fixed there, upon the Center of my Bliss and Happiness; how unmov'd would the Rumours of Wars, and Devastations, find, and leave me; which invade, and agitate mens Breasts; and so disturb their most pleasant, composed Hours. I, should let him alone to rule the World, that made it; to take Care of me and mine, who hath ingaged it; who cannot but do it; whose Care and Providence watches over

me ; whose Eye , and Ear , and Arms , are open to me ; whose Bowels yearn for me ; whose Blood purchas'd me ; whose Eternal Blessedness awaits me.

Had I conquer'd my Inclinations to *things below* ; and rais'd my Mind above *their* Crosses and Contents : Did I alwaies retain a profound Indifference for all those various Fancies which trouble and disquiet the dotting Worldling , and its fond Admirers : How Confidently , Undantedly , might I march among them ; dreadless ; unshaken , unconfused ; despising all that , which is the strife and vexation , toil , and ruin of Mankind.

Were I but once arriv'd at a true Indifferency of Mind ; Acquiescence in , Resignation , ready Compliance to Infinite Wisdom , Power , and Goodness ; and fear'd doing , instead of suffering Evil : How Serene ! how full of Tranquillity should I be , amidst the Changes , Commotions ,

Tu-

nd Tumults, and Convulsions, of this
w- stormy Region, this uncertain
ur- State ! Though my Lot fell in that
d- Age, that stands next the Worlds
ns last Calenture, when the whole
nd frame of Nature shall be in an Ago-
ny, and Burning Fit !

s: Did my Faith give me a constant
f- lively view, of those *Rewards* of Ver-
es tue God hath promis'd ; and his
e- Followers are now Blessed in: how
i- secure should I sit from the Blasts of
t- Fortune, in that place of uninter-
; rupted, perfect Joy ; and look down
; with Compassion, Scorn, and Indig-
e nation, upon this little Mole-hill of
- Busie Ants, as Fools and Mad-men ;
e though all the World conspir'd to
e make me miserable ?

e Oh ! Could I but be taken up more
e with the Love of God ; had I an
l absolute *Empire* over my Passions ;
did I rightly embrace the Reconcili-
ation wrought with him through Je-
sus Christ, and maintain'd that Faith
by good Works (without which

Food, it falls into a shaking Palfie, and pines away) were I always careful of pleasing him, and my own Conscience: might I but see, and feel the loveliness of my dear Redeemer, till my heart was fill'd, and ravish'd with that Love. Had I but more of the Spirit of Adoption, and those Filial Affections to my Heavenly Father: could I but breath and pant more earnestly after him; and maintain a constant Correspondence and Communion with him: how little should I value, how easily could I spare those Trifles the purblind World admire? how careless should I be, who had the Pleasures, Honours, Riches of it? how far should I be from envying of them? I would pity the miserable *Tyrants* of this World, as *Slaves*, and worse then *Beggars*, that tast not of that Kingdom of Love and Pleasure which dwells in a true Believers Breast? I would bear the loss of other things, with the same frame of Spirit, I enjoy'd

joy'd them : refuse to part with no enjoyment, to secure this : and follow all the Pomp, and Pleasure of the World to the Grave, without a sad Heart, or a sorrowful Countenance. I would sit down Contentedly, in a sence of my *Father's Love*, though I had nothing else ; yea, reckon I had all, if I wanted not this. Rest satisfi'd if I have but a *Father in Heaven*, though I have never a *Friend upon Earth* ; *shew us the Father, and it sufficeth us.* Death it self should not dismay me ; but be welcom'd with Joy and Gladness, as an *Auxiliary* sent from God, to give me the *Day and Triumph* over all my *Conflicts* : To free from the Troubles, and Uneasiness of a wretched Life. *That* takes off all our Burdens ; strikes the sweat off our Brow ; calls us for ever off our war-fare ; sounds the Joyful Retreat from all our *Conflicts* ; frees the *Captive* without Ransome ; dismisses the *Oppressed*, without the consent of the Oppressor ; brings

K. 5. home.

home the *Banished*, in spite of the Banisher; heals the *Sick*, without pain of Physic; mends all marred Fortunes; repairs all Damages and Disasters; makes even all Disorders and Inequalities; necessitates us to be no more miserable. The Dust of the Grave will dry up our Tears; bury all our Cares, in Silence and Oblivion. We shall have a sure Repose in that *Bed of Rest*; and never be put to the *Hazard* of a *Battel* more. His Everlasting Arms stand open to receive and crown us, (as soon as the fight is over) in that quiet Region, where all Evil is separated from us, no Enemy to appear against us, no Discomposure, Interruption, or end, of perfect Joy, Tranquillity, and Happiness. Where patient, chearful enduring Hardship in our *Warfare*, is recorded, reckon'd among our *Faithful Services*: light Afflictions for a Moment, rewarded with a far more exceeding and Eternal weight of Glory. Where, we shall

put

put off our *Helmet*, and put on our *Crown*: exchange the whole Armour of God, for Robes and Diadems, Scepters and Palms; Ensigns of Kings, and Conquerours. Where are *Mansions* made ready for us, that call *Escorial's*, *Loures*, the stateliest, proudest Structures, but better modell'd *Dung-hills*, lessening into Inconsiderableness, undecernableness. A solid secure Resting place, after our weary Pilgrimage, in our *Father's House* and *Love*; liable to no Injury, Repair, or Decay, Hazard, or Calamity, Fire, or Storm, Thief, or Moth, Disturbance, Disinheritance, or Ejectment. Where he will familiarly converse with, and entertain all his *Domestics*, his *Followers*; who shall be, not as unconcern'd Spectators, but Interested Possessors, glorifi'd together with him. Where the *Tree of Knowledge*, shall be without Enclosure: and the most Voluptuous *Epicurism* in reference to it, be Innocent. Where there shall be neither

ther *Lust*, nor *forbidden Fruit*. Where the pleasure of Speculation shall be without the Toil; and that Maxim be eternally antiquated, *He that encreases Knowledge, encreaseth Sorrow*. Where we shall discern the apt Conjunctions, and admirable Dependancies of things, which, when acted upon the Stage of this World, seem'd so gross, so perplex'd, so full of mysterious Intricacy. Where we shall for ever contemplate the Extent and Restraint of that All-creating, All-ruling Power, the principle of all action, life, and motion through the whole Creation, that turns the mighty wheel of Providence, throughout the succession of all Time. Where Goodness, Grace, and Mercy shall be fully opened; and the difficulty vanish, of reconciling *Fatherly Severity*, with *Love*. Where after all discomposures here, our Spirits shall return to a Consistency; and the same invariable appearances of Glory, be always present, without

out being sullied, obscured, or in a declination. Where the Law of Sin, shall never check the Law of God; but all Rebellious Reluctancies, Contentions, Contradictions cease for ever. No more Reproaches, Oppressions, or Persecutions. No more false Accusations, halings into Prisons, draggings before Tribunals. No more wandering into Desarts, in Sheep-skins, in Goat-skins, in Dens, and Caves of the Earth. All Infirmities, sinful Inclinations, and Indispositions, unmortifi'd Corruptions, tumultuous Passions, Storms, and Tempests, Fears, and Cares, Pains, Diseases, Distempers, and Uneasinesses, are wholly Cured and Removed, have now found a Period, are for ever vanish'd and done away.

He

I

pr
he
for

THE
CHRISTIAN'S
Courage and Encouragement
Against
EVIL - TIDINGS,
And the Fear of
DEATH.

Psal. 112. 7.

*He shall not be afraid of Evil Tidings:
His Heart is fixed, trusting in the
Lord.*

IN Times of Trouble and Per-
plexity, arising through the
prospects and prognostics of ap-
proaching miseries; when mens
hearts are failing them for fear, and
for looking after those things that
are

are coming upon them ; There's nothing more desirable then inward *Rest and Peace* ; which they can never possess , who entertain *Evil Tidings* with dismaied minds , and have nothing to trust to , or rest upon , but what may be damaged or taken from them. *Fear of future Trouble* is the great disturber of Humane Life ; molests our quiet hours with dismal apprehensions ; prevents not , nor eases an expected Calamity ; torments us before it comes , more then the Calamity it self ; renders us more unable to bear , and encreases the present Burthen , by adding to it all that possibly we may undergo. 'Tis therefore no inconsiderable part of his Perogative and Happiness , *that feareth the Lord,*
 (a) v. 1. *that delighteth greatly in his Commandments* (a) : That he is of a stable establish'd Spirit , *fixed* for all Essays , to stand firm , to retain the quiet and serenity of his Soul , notwithstanding all *Assurances*
occurences and

and Disasters ; though all about him
 be in a Combustion : immutably re-
 solv'd to maintain his station, not-
 withstanding all the attempts made
 to beat him from it ; *Though an Host*
should encamp against me, my Heart
shall not fear ; though War should rise
against me, in this will I be
Confident (b). Plots, or (b) Psal. 27.
 Invasions, threatening De-
 vastation, Ruin, and general De-
 struction, move not, nor invade his
 pious armed Breast, which is proof
 against all those occasions which un-
 settle, and transport all others ; they
 shall leave him as they find him, e-
 rect, settled, not to be moved by
 them. The Tranquillity of his mind
 he will hold fast, and not let it go,
 nothing shall disturb him so long as
 he lives. He laughs at all those fool-
 ish Amusements, to which others a-
 bandon themselves : and lives as
 comfortably, notwithstanding all
 storms and inconveniences, as others,
 in the most serene undisturbed State.

A

A perpetual natural goodness, is neither diminished nor shaken with any casualty or disappointment ; *The*

(c) Prov. 10.
25. *Righteous is an Everlasting Foundation* (c). He sails

along this Tempestuous Sea, where one Wave is perpetually pressing upon the neck of another, with an even, calm, serene Soul : entertains the fiercest Threatning with an unshaken mind : stands unmov'd, when all things are staggering and reeling into disorder and Confusion. Fearlessly beholds an awaiting danger. Is privileg'd against the dread of those approaching Storms which affright and alarum all the World, *He shall not be afraid of Evil Tidings, &c.* For, He settles these things in his Heart, That

(1) *Feared Evils peradventure may not come : or not come nigh him* (d). Impendent Judgments may blow over, be warded off; The Island delivered

livered by the pureness
of his Hands (e). God (e) Job 22.
may repent him of the 30.
Evil that he had said that he would
do unto it, and not do it
(f). However, public (f) Jon. 3.
Calamities are never so 10.
particular, as to reach every Individu-
al. God always in Judgment re-
members Mercy: charges the de-
stroyer not to come nigh any, on
whom is the mark (g).
When a Nation is ripe for (g) Ex. 12, 13.
Ruin, & the Harvest-man Ex. 9. 6.
gathereth the Corn, and reapeth the
Ears, with his Arms, gleaning grapes
shall be left in it, &c. (h)
It may be, He shall be in (h) Isa. 17.
the number of the few 5.
that shall be hid in the day of the
Lord's Anger, as standing Monu-
ments of Divine Conduct and Safe-
guard.

(2) His main Concern is secured
and out of danger. He is Rich in
Faith

Faith (*k*). Rich in good
 works (*l*). Rich towards
 God (*m*). His Life is hid
 with Christ in God (*n*)
 Eternal Life, supernatu-
 ral goods, are incorrup-
 tible, independent on Fortune, easie
 to conserve, not liable to spoil, or a
 violent Hand. External Comforts
 or Crosses make little Accession to,
 or diminution from the satisfaction
 and serenity of his Spirit. 'Tis bet-
 ter not to *need*, to be above, then
injoy Abundance. All is well, as long
 as it is well *within*. When *Simeon* had
Christ in his Arms, and *Zacheus* *Christ*
 in his House, how little were they
 taken with, or concerned for other
 things? His *real wants* he presumes
 shall be supply'd. God will not for-
 sake us in our honest Endeavours :
 He hath ways to help, when visible
 supplies are removed out of the view
 of sense. And, a little suffices, if
 God give no more. His allowance is
 enough for the Service and Honour

he

he expects from us, to sustain us in our Journey to a better Life. It's not *Abundance* men need, but *satisfied minds*. Having (bare) *Food and Raiment*, let us be there-
 with Content (o). The con- (o) 1 Tim. 6.
 tinuance of that he rec- 8.
 kons a great favour, a new engagement (p). For (p) Gen. 28.
 much wealth, none are 20.
 nearer Happiness, nor further from the Grave. Ere long, all are turned out of the World, as naked as they came into it; and a little Time, should make but a little difference. It's our great Imperfection to dislike the perfect will of God. Two straight things apply'd together, close all along, that which closeth not with what is straight, must needs be crook-
 ed. God is too *just* to do us wrong, and too *Good* to do us Hurt, and too *Wise* not to know what will do us good or hurt. Therefore *his Children* refer all to *him*, to dispose of *Them* and *Theirs*. They capitulate not
 with

with him what they will have, how to
 much only they will suffer; but re-wi
 solve all into his will and pleasure, Th
 be it never so dismal and afflictive; por
Though thou hast sore broken us in the Th
place of Dragons, and covered us with of
the shadow of Death, &c. All this is wil
come upon us, yet have we not forgotten nal
Thee, neither have we dealt falsely in we

(1) Psal. 44. thy Covenant (q). 'Tis e-met
 9. &c. nough for them *that there* Spi

(r) Heb. 11. is a God (r), that still for
 6. watches over, hath a per-stre

(s) 1 Pet. 5. ticular Care of them (s), how
 7. that will not be prodigal satio

of their Lives, and Comforts; but and
 use them to his Glory, and their por
 greatest Honour, Gain, and Satisfacti-He
 on at the last. That, not an Hair of the

their Head can fall with. *wor*

(t) Math. 10. out his Providence (t), him
 30. much less the Head it self. tuti

That nothing befalls them but in cor
 Mercy, *for their good*, (better then wha
 if it had been otherwise) which he (y).
 hath promis'd them in all his dealings ston
 towards

w towards them. That all shall go well
e- with them, or *end* well for them.
e, That he will not leave them to insup-
; portable difficulties (v). (v) *Psal.* 37.
he That (maugre the malice 23, 24.
th of men or Divels) He 1 *Cor.* 10. 13.
is will guide them to Eter- 2 *Cor.* 4. 16.
en nal Life (w), and we may (w) *Luke* 12.
in well let him take his own 32.
e. method to bring us thither. Such great
re Spirits as his, welcom, if not long
ill for an opportunity to try their
er- strength, and show their Courage;
s), how they can maintain their Joy and
ga- satisfaction in God, though destitute,
ut and deprived of all Creature-sup-
eir ports and Comforts (x). (x) *Hab.* 3. 17,
ti- He arms himself with 18.
of the same mind of those
h. *worthy Hero's*, who are gone before
e), him ; The Complection and Consti-
tution of his Soul we find upon Re-
in cord. It is the Lord, let him do
en what seemeth him good :
he (y). The people spake of (y) 1 *Sam.* 3.
gs- stoning him, but *David* 18.
rds

encou-

216 Encouragement against

- encouraged himself in
 the Lord his God (z).
 Good is the word of the
 Lord which thou hast
 spoken (a). The Lord
 gave, and the Lord hath
 taken away, blessed be the
 name of the Lord (b).
 God is our Refuge and
 Strength, a very present help in
 Trouble: Therefore will we not fear,
 though the Earth be removed, and,
 though the Mountains be carried in-
 to the midst of the Sea; though the
 waters thereof roar, and
 be troubled, &c. (c) They
 departed from the pre-
 sence of the Council, rejoicing that
 they were counted worthy to suffer
 shame for his name (d).
 And took joyfully the
 spoiling of their Goods, knowing in
 themselves that they have in Heaven
 a better, and an enduring
 Substance (e). Although
 the Fig-Tree shall not
 blossom,

(z) 1 Sa. 30.
6.

(a) 2 Kin. 20.
19.

(b) Job 1. 21.

(c) Psal. 46.
1, &c.

(d) Acts 5. 41.

(e) Heb. 10.
34.

blossom, neither shall fruit be in the Vines, the labor of the Olive shall fail, and the Feilds shall yeild no meat, the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stalls: yet I will rejoyce in the Lord, I will joy in the God of my Salvation (f) Hab. 3. 17, 18.
(f).

(3) *The great Sovereign of Heaven and Earth governs the World:* There are no wild accidents of Fortune. Things are not left to the Wills of men, to blind Chance, to their own Contingency: but are all inspected, guided, and ordered by *him* with good Advice. However things go or varie, *he* is still the same, and will order all things well. No snares, intrigues, or difficulties puzzle, or prevent the ways and purposes of God. Whatsoever Contrivances, and Confusions be amongst men, He still keeps his Throne; manages his regal Office; never lets loose the Reigns of his Government

L

of

of the World, though the Instruments of his over-ruling Power may be guilty of Violence and Injustice. *If thou seest the oppression of the Poor, and violent perverting of Judgment and Justice in a Province, marvel not at the matter; for he that is higher then the highest, regardeth, and there*

(g) Eccles. 5. *be higher then they* (g).
8.

flush The Tragical Rents and Revolutions of States and Kingdoms; the Fate of *Cesar*, and *Pompey*; the disappointment of Councils; the conservation of the *Capitol*; the defeats of *Armies* flesht with long success; the disrobing of Majesty; the pulling asunder the Thrones of mighty Empires; the numerous Accidents and Traverses of Humane Life; all Transactions publick and private, depend upon the disposing will and pleasure of God. He over-rules all Consultations, Affairs, Designs, and Endeavours, concerning Kingdoms and Communities, in Infinite Will dom, as is most conducing to the ho

ly and just Ends of the Divine Government, and good of his people. Can and will as he sees best, blast and disappoint the most politick devices, and machinations, infatuate the prudentest Councils, defeat the formidablest Army or Armada, and make the Earth help the Woman

(h), bring about his own glorious designs, by what seemed most to oppose it; suffer no more Ambitious Rage, Spite, and Cruelty then shall conduce to it; *Surely the wrath of man shall praise Thee, the remainder of wrath shalt thou restrain* (h) Rev. 12. 16.

(i). *He stilleth the noise of the Seas, the noise of their Waves, and the Tumult of the people* (i) Psal. 76. 10.

(k), though they seem as ungovernable as the vast Ocean. Saying, hitherto shalt thou come, but no farther, and here shall thy proud Waves be staid (k) Psal. 65. 7.

(l). If he be so punctual and exact, as to weigh (l) Job 36. 11.

the *Winds*, and *measure* the *Waters*

(m) *Job* 28.

25.

in dispensing them (m):
much more in ordering the
Governments, States, and

Affairs of the World. *He ruleth by his
Power for ever, his Eyes behold the Na-*

(n) *Psal.* 66.

7.

*tions; let not the Rebelli-
ous exalt themselves* (n).

'Tis very unsuitable to
the Spirit and Power of Religion, to
give up all for lost, when second Cau-
ses fail, as to Divine Ability and Fide-
lity, for the accomplishing and effect-
ing of what concerns himself and us;
the Glory of his Name and Kingdom,
and our Good, as subordinate and re-
lated thereunto. And no good man
can look for any thing, to the dishonor
of his God, and to the real prejudice of
God's great Concern and Kingdom.
Be sure, his Interest shall prosper
more or less, and all attempts to un-
dermine it, be defeated. The *Phi-
listins* conquered *Israel*, but the
Ark conquered the *Philistins*. He
will have a *Church* in the World, and

an *Altar* in it. The *Tabernacle* may have its *remove*, but shall never be *destroy'd*, till folded up in his *Sanctuary*. We may composedly leave *that* to himself, which he hath so nearly espoused, laid so near his own heart. He will disperse the black Cloud, that it fall not in a Storm; or bring light out of darkness, order out of confusion, good out of other's thoughts and designs of Evils (o).

The *Removal*, hath been ^{(o) Gen. 50.}_{20.} the *spreading* of the *Gospel*; the blood of Martyrs the Seed of the Church: proselyted its Persecutors, who have leaped out of Infidelity, into Martyrdom. Did we see God at the *end* of Causes, we could no more murmur at his *Providence*, then we can against his *Creation*. Shall we prescribe Rules to that Sovereign, how to act, that are unable to prescribe our own Remedy? we may well trust *him* to rule the World, who hath done it nigh Six Thousand Years, without committing

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ting one Error or over-sight. Rejoicing that he hath an unquestionable superintendency over all the Beings, Motions, and Actions of his Creatures. *Say among the Heathen, that the Lord reigneth, let the Earth rejoice, let the multitude of the Isles (which are most subject to Tempests, Inundations, changes in the Air and State) be glad thereof*

(p) Psal. 96.
10. & 97. 1.

(p). Be they never so much in danger, by reason of their Insolent (in appearance) prosperous Enemies: Though their Advantages be great, their Contrivances subtil, their Designs cruel, their Endeavours vigorous; though every one seem to be for them, and against his Servants: though all look black and thick about them; and nothing visible, but Bones exceeding dry, and scattered in the Valley; though *Machiavel* himself projects and contrives, and *Achitophel* join in Counsel with him: Though *Senacherib* provide a formidable Host; and
Rabshe-

Rahab confidently taunt: Though the *Plot* be deep, and the Execution suddain, the Train laid, the Match lighted, the Obstacle removed: Though *the Horse be prepared to the Battel*; and the *Lot* cast into the Lap, the end and disposal of all is of the Lord (q). He that is our God, is the God of *Salvation* (which is often the last stroak upon *David's Harp*) and unto God the Lord belong the Issues from *Death* (r).

(q) Prov. 16.
33. & 21. 31.

(r) Psal. 68.
20.

(4) *The Foundation of his Rest is confirmed, and immovable.* He reposes his Soul upon the Rock of Ages. Having done every thing he can, or is obliged to do by his duty, he sits down under his shadow with great delight, and waits the success in Faith, and Hope; with perfect Resignation to his wise and just appointment in all things, who hath a particular Care of those that place their Trust, Affiance, and Acquiescence of

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mind in him: That support themselves against all fears, upon account of his All-sufficiency; that he takes notice of their Condition, is able to, and will order all for the best: that nothing befalls them without his knowledg; his allowance of it, his being concerned for it. *For the Eyes of the Lord run to and fro, throughout the whole Earth, to shew himself strong in the behalf of them,*

(s) 2 Chr. 16.

9.

(t) Deut. 33.

3.

(v) 1 Sam. 2.

9.

(w) Job

whose heart is perfect towards him (s). All his Saints are in his Hand (t); He will keep the feet of his Saints (v), He withdraweth not his eye from the Righteous (w), He hath as it were pickt and cull'd them out of the rest of the World, for his special Friends and Favourites; *The Lord hath set apart him that is godly for himself* (x) Psal. 4. 3. (x), and will seasonably interpose for their succour in their greatest experiences; *In the* exigencies *Mount*

Mount of the Lord, it shall be seen (y). To preserve them amidst all dangers & difficulties: When thou passest through the Waters, I will be with thee; and through the Rivers, they shall not overflow thee; when thou walkest through the Fire, thou shalt not be burnt, neither shall the Flame kindle upon thee (z). None of them that trust in him (that lean upon him, that refer themselves to him) shall be desolate (a). But shall be as Mount Sion, which cannot be removed, but abideth for ever. As the Mountains are round about Jerusalem, so the Lord is round about his people; from henceforth, even for ever. If the Bride-groom cannot cast off, neglect, disregard his beloved Spouse: nor the Tender Father, his dear Children; nor a man of Understanding, his Portion, his Jewels, his Friends, the beloved of his Soul; not willingly expose the tenderest part about him, the Apple of his Eye, to danger;

(y) Gen 22. 14.

(z) Isa. 43. 2.

(a) Ps. 34. 22. & 125. 1, 2.

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God must always exercise a special Care for his people. The name of the Lord is a strong Tower, the

Righteous runneth into it and is safe (b). *They that be with us* (two men only)

(b) Prov. 18. 19.

are more then they that be with them (c). The

(c) 2 Kings 6. 16.

whole *Militia* of Heaven, is on their side (d), and

(d) Psal. 34. 7. Heb. 1. 14.

He that keepeth Israel, who neither slumbers nor sleeps

(e) Ps. 121. 4.

(e). And therefore when

a Storm is towards, he familiarly invites them in, for shelter : quietly to repose themselves in his protecting Providence; excluding all diffident thoughts : As'twere takes them by the hand, and conducts them into a place of safety, *Come my people, enter thou into thy Chambers, and shut thy Doors about thee ; hide thy self as it were for a little moment, until the In-*

(f) Isa. 26. 20.

dignation be over-past (f); where they shall be out of reach ; as safe and secure,

as in an Impregnable well provided Fort, or place of Defence, and not fail of all Needfuls provided for them, *He shall dwell on high ; his place of Defence shall be the munition of Rocks, Bread shall be given him, his Waters shall be sure* (g). They who continually make (g) *Isa. 33. 16. & 65. 13, 14.* God their defence ; that trust to his protection ; relie and cast themselves upon him for safety, shall find him a sure safe-guard : They are his particular Care and Charge, under his special Providence and Defence, secure from all hurt and danger : *He that dwelleth in the secret places of the most High shall abide under the shadow of the Almighty. He shall cover thee with his Feathers, and under his Wings shalt thou trust* (h) : An allusion to (h) *Psal. 94. 1, 4.* Fowls who hover over their young, running under, committing themselves to the defence of their *Wings* for safety, when any danger threatens them ; and they that.

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that would be safe under God's, must not only please themselves with the general notion, That safety and protection is *there* to be had; but make their refuge *there*; put themselves *under the shadow of those Wings* by their special Act and Deed: deliberately chuse, and effectually place their last resort *there*. *Because thou hast made the Lord, which is my Refuge, even the most High, thy Habitation; there shall no evil befall*

(i) Psal. 91.
9, 10.

thee, &c. (i) This gracious special protection over them in times of danger, is called; *hiding them in his Pavilion; in the secret of his presence; in the secret of his Tabernacle* (k), being

(k) Psal. 27. 5.
& 31. 20

(l) Psal. 91.
4.

their Shield and Buckler (l), *their Rock and Refuge; an high Tower, a Resting place, a Shelter, a Sanctuary unto them* (m); (a secret inviolable place of Re-

(m) Isa. 8. 14.
Ez. 11. 16.

treat and Refuge, whereunto they may freely resort, and wherein they

they may safely, and quietly repose themselves) *setting them*

up upon a Rock (n), *making* (n) Psal. 27.
5.

an Hedge about them (o), *cover-* (o) Job 1. 10.

ing them in the shadow of (p) Isa. 51.
16.

hand (p), *suffering not their* (q) Psal. 66. 9.
& 16. 8.

fee to be moved, being their & 121. 5.
& 95. 1.

keeper, their shadow; at

their right hand, the Rock

of their Salvation (q).

Whatsoever, by tender

Affection, Art, or Nature, can be a

security, he is, and much more, to

those that commit themselves to him

for it. He loves us better then we

love our selves; and better knows

what is fit for our great Interest; our

universal welfare; which is lodged

more intimately in his heart, then it

can be in ours, and which he hath

engaged to prosecute. None of his

faithful Servants can be produced, as

an instance of Divine forgetfulness,

or neglect; whose just expectation

he ever exposed to Reproach. He so

contrives, dispenses, orders all things,

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as his upright ones shall applaud his Faithfulness, Clemency, and Love at last : and find, *there hath not fail'd one word of all his good promises which*

(r) 1 Kings 8.
56.

he promised (r) ; and that their complaints of *Divine dereliction*, were repugnant to his *paternal Bowels and Relations* (s).

(s) 1/4. 49.
14, 16.

(5) *His Sovereign is not worse then his word, if he cut short his Natural, and give him Eternal Life : consume his Cottage, and take him to his own Palace.* After all our difficult intricate passages through this Wilderness, we shall

find the right way to a
(t) Ps. 137. 7. *City of Habitation* (t) that
(v) Heb. 11. 10. *hath foundations* (v) which

others want to stand upon ; and shall stand, when Heaven and Earth shall give their dying groan, crack asunder, become their own Funeral pile : And, shall the *Garrison* yeild, when *Relief* is at hand ? The *Merchant* give up his *Hope*, within sight of *Harbour* ? The *Husbandman* hang down

down his Head, when he sees the
 Field even white for Harvest? with
 what Joy, rather than Patience,
 would he go through all his Cost and
 Pains, were he sure every Corn
 would bear a Crown? *Cast not away*
therefore your Confidence, which hath
great recompence of re-
ward (w), where no dis- (w) Heb. 10.
 mal Apprehensions, un- 35.
 delightful Prospects, or Aspects ever
 had place. There the black Regi-
 ment of Errors, Ignorance, and ob-
 scure Apprehensions, shall be dis-
 banded. The Clouds upon our
 minds vanish, as the darkness of the
 Night is routed by the Rising Sun.
 Those groundless scruples, which
 gravel tender Hearts; and *whatsoever*
offends, shall be gathered
 out of *this Kingdom (x).* (x) Mat. 13.
 Those laborious Contro- 41.
 versies, wrangling Contentions, po-
 lemicall Disputations, which fling
 this World into estuations, have a fi-
 nal determination: and all subtil
 Distincti-

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Distinctions, Equivocations, Evasions, swept away as a Refuge of Lies. There the meanest understanding, shall confute the Maxims of a whole *Sanhedrim* of *Rabbies*: and look down upon all the grandure of human Policies and Reasons of State, with as scornful an Eye, as we now look up with, to the meanest Cob-web in our Windows. There all unruly Passions, impetuous Motions, and mutinous Commotions of Spirit, which dethron'd Judgment and Conscience in our Breast, are cashier'd, subdued, reduced to a Calm, eternally extinguished: and our Hearts have a total, a final Circumcision, when this eighth day and great *Sabbath* of the Saints is come. There the whole Body of bodily Distempers, Infirmities, whatsoever clogs us with Indispositions; or makes us heavy hearted, and dull-spirited in holy Duties, shall be shaken off, and pass away. We shall serve God then, without any lassitude, fainting, or tediousness; and

and rejoice as a Giant to run our Race. Our wills then, shall perfectly fall in with the Divine Will: and nothing seem *good* to us, but what is *so* in God's esteem. All that Legion of foul Spirits, with their Armory of Temptations, shall be confin'd for ever in their Chains of Darkness: The Prince of this World finally deposed, the Scene of his Temptations then ended; and he no more able to fasten a Temptation on a Saint in Glory, then a man can now shoot an Arrow into the Heart of the Sun. The *ground*, that now *lords it* over men, is the Lordship, not the Man; that plows up his Heart with careful Sollicitudes; casting its furrows, and wrinckles in his face; shall never give Thorns and Thistles to his Eyes more; but he shall be able to serve God, without any Vellications, Convulsions, Cramps, or Distractions, from the four fermentations of the Flesh and World. Saints ^{there} have ~~there~~ on their Royal Apparel: every infant Grace, hath its Adolescence

Adolescence into a perfect Man, and to the measure of the stature of the fulness of Christ. *Here*, like poor Common Souldiers, some get one peice of Armour, others another; one is skill'd at this Weapon, another at that; *Job* gets an *Helmet of Patience*, *David* a *Girdle of Truth*, *Moses* a *Breast-plate of Meekness*, *Peter* a *Sheild of Faith*; after they had been train'd up to the use of them in many Combats: but *there* every one hath put upon him the *whole Armour of Light*, not to fight, but triumph in; with *Palms in their hands*, absolute Peace, compleat Victory, a Crown incorruptible, that fadeth not away. There's no Worm in the fruit of that Paradise: no reflection upon sin or sorrow past with bitterness of Spirit; as now we have in our greatest Triumphs and Festivities, as the *Jews* in their Feasts of Tabernacles had their *Willows* among their *Palms*, while they remembred the dangers they passed in the Wilderness on

their

their Festival Revolutions: but (every Reveiw (if actual felicity can possibly give way to it) will only widen, and dilate the Soul for a more ample fruition of the present state. We shall *there* have an everlasting Avocation from unchristian Agitations, Wars, and Contentions of this present World. *Mesech*, and *Tubal*, with all their uncircumcised multitude, are gone down to Hell; and they have laid their *Swords* under their Heads; but their Iniquities shall be upon their Bones: though they were the Terror of the Mighty in the Land of the Living, they shall then be unable to amove a very Worm from feeding upon them. The most valiant attempts of high famed Mortals, and all the Arms, Ensigns, Patents, *Titles* (for we pronounce them too long) of Honour, shall be blazon'd alike in a Field Ardent, when the Heavens shall roul and shrivel up as a scrole of Parchment before the Flame. When *Beauty*,
that

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that blossom of Flesh and Blood, which now carrys so many Captives at her Wheels ; tyrannizing over fond Mortal Affections, would be *there* no more comly then a dry Skull, in comparison of the ravishing Lustre that will be in the most deformed Body of the poorest *Lazarillo*; whose brightness will transcend the loveliest face more, then the rarest Jewel doth a vile peice of Jet. *When* all the pure Gold in the World shall be melted out of the Veins of the Earth, and mens Coffers, into one common stream : and all Pearls and pretious Stones, lie as the Gravel on the side of that River, yet a silly Emblem, scarcely thought fit then to make a Metaphor of, for the very *pavement* of the *new Jerusalem* ; one sight whereof shall dim and deface all the Glory of the World. When we shall understand all the unintelligible dispensations of Providence, which now puzzle and amuse us: *why that grand Cheat and Impostor* should so long

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long delude, obtain, and prosper, where *the Lord of Glory*, and *his faithful Ambassadors* were crucified and slain: and the Sun of Righteousness lie so long under an *Eclipse* by Paganism and Idolatry. *Why* a Church so mischievous to her unfortunate Members; stained and polluted with Blood and Blasphemy; should have her Principles so greedily entertain'd; not by vulgar only, but Capitals in Learning, and be the shambles of Butcherly Cruelty to so many of Christ's Sheep. *Why* so many Thousands sacrific'd to the Ambition of one proud Mortal; Horrid Wickedness wanton it in power, grandure, and success, over Equity, Innocence, and Virtue, scorn'd, oppress'd, and vilified upon this Stage of Greif and Misery. *When* all knots shall be fully untied; all mysteries unvail'd, all Intricacies of Providence unravelled; the just connexion of the least link in that great Chain, easily seen, in that Land of Vision,

Vision, where all is clear, yet all amazing ; and the unequal Reflections made here, as if Justice slept, Divine Wisdom were careless, or put to a Baffle, turned to admiring acknowledgments of that Care and Goodness that runs through all the Winds of Providence. *When* we shall see of all Parties, of one Mind and Judgment, and hear all speak the same thing : when one Heaven shall be the proper Country of all its Inhabitants ; and its Language equally understood by all, though redeemed from several Nations, and Kindred, and People, and Tongues. *When* we shall enjoy the happy Society of Prophets, Apostles, Martyrs (whose Imaginary Reliques some go a weary Pilgrimage to see) with the Blessed Quire of Ministering Spirits, who have done us while we were in danger here, many an invisible Courtesie, which we could never thank them for : yea, our Christian Freinds and Relations, to whom
we

we have been instrumental in their new Birth, all crown'd in one day, with an everlasting Diadem of Bliss, which never shall decay. *Where* there shall be no Hypocrite to lose our love upon; which is now the great cooler of our Charity, and keeps our Affections in a greater Reserve. *When* triumphant Souls, shall see, admire, and celebrate that Infinite Wisdom and Goodness, in those things they were too apt to complain of, and under, here; how necessary, useful for bringing them *Thither*. And Oh! how will the Arches of Heaven eccho, when Saints and Angels shall join in one common Quire, and Heavenly Chorus, with their high sounding Symbals; when they shall be joyful in Glory; and sing aloud upon their everlasting Beds of Rest, in most flourishing expressions, and Anthems upon the Divine Blessedness, and Glory.

*Psal. 150. 5.
& 149. 5.*

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CHRISTIAN

Courage and Encouragement
against the Fear of

DEATH.

I Cor. 15. 55.

O Death, where is thy Sting? &c.

OUR *who's Lives* are little enough to lay up for our *last hour*, to make ready for the coming of our Lord, that we may be found of him in peace ^(a), not only safe, but comfortable. Our Evidences clear, ^{(a) 1 Pet. 3. 14.} our Faith well exercised, our Promises ready, our Experiences at hand ;
M That

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That we may be able to honour our Principles, to stand upright then with undaunted Minds; to comfort our selves, and encourage others, to plead for God, to speak to the standers-by, of the long Proof we have had of his being a good Master, a gracious Father to us; to commend the Mercifulness, Love, & Faithfulness of our Redeemer *(b)*. *Faith*

(b) *Jos.* 23. st 4.
2 Tim. 1. 12.
 & 4. 8.

is wrought by degrees to strength and perfection: To have it to get, when we should reduce it to practice, or, to put it to the hardest Tryal at first, is Absurd and Irrational. We now find it harder to depend upon God for our *daily Bread*, then for *Eternal Life*; for, here our Faith is put upon a present Trial; but at Death, the strength of our Confidence is tried about the blessed Recompences; whether we can put our Souls into God's keeping; and send our Bodies to the Grave in Hope. We need Armour of proof indeed for *that* great Conflict,

Conflict, to deal with the last Enemy, which tames the proudest Mortals, and astonishes the daring confident World, who are then dismay'd with guilt, and enfeebled with the hand-writing in their own Breasts: The Valiantest Conquerours, who with their sanguin Flags strook Terror into all Nations, were affrighted themselves at the displaying of the pale and wan Colours of Death: while those that could not look upon the violent Instruments of it in the Hand of an Enemy; or encounter an Adversary abroad, have entertain'd the *King of Terrors* with great composure and sedateness of Spirit; notwithstanding all that *Terror* cruel men have cloathed it with.

As *Profaneness* hath not the advantage of Religion, in giving protection against the Fear of Death, so it hath greatly the disadvantage in affording no Relief. Sinners *suffer Death*, their *Souls* are *requir'd* of them (c), torn

(c) *Lk. 12.20.*

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from them by violent Hands: while good men's are not so much taken from them, as yeilded up. Though they have Life in patience, they have Death in desire; not to avoid the labours and Duties of their Calling; not out of Impatience, distrust of God's Providence, discontent with our Condition, or weariness of Life; that because we see labour and sorrow in the World, are for staying no longer in

(d) 1 Kin. 19. 4.

Job 3.

Jer. 20. 14, &c.

it (d): This argues Pride, Peevishness, Cowardliness, Sluggishness of Spirit,

that we have a fancy for Heaven, only as a place of Retreat; but out of ardent Love to God and our Redeemer, with submission to his Will, to be with him, free from Sin and Temptation to it. To serve God here, is our great Wisdom and Interest, to die when he pleases, God's great Mercy. *I have not so liv'd*

(saith St. Ambrose) *that I am ashamed to live longer, nor yet fear I Death, because*

the Fear of Death. 245

because I have a good Lord. 'Tis no harsh news, but welcom and desirable to them to hear of their *departure* (e). With ^{(e) Phil. 1.} all Alacrity they loose ^{23.} from the Shoar, and hoise up Sail for their own Countrey, where they may quietly enjoy the gain of their Adventure. 'Twere endless to instance how familiarly they have entertain'd Death, welcom'd it as their best Freind, caressed, courted, embraced the Instruments of it; how sweetly they have Sung their Swan-like Song (f), and given ^{(f) Luke 2.} their last fare-well : How ^{29.} many Tyrants have been more unable to invent Cruel Deaths, then they to undergo them? In what a Triumphant manner they have marched out of the Feild of this World with (as 'twere Colours flying, Drums beating) all Imaginable Instances of Joy and Gladness, insulting over Death, as more then

(g) Rom. 8.
37.

Conquerours (g), trampling upon it, lying as it were at their Mercy; offering Sacrifice for Victory over that universal Monarch; having an Entrance ministred unto them abundantly into the everlasting Kingdom

(h) 2 Pet. 2.
11.

(i) 1 Cor. 15.
55.

Hos. 13. 14.
A double Metaphor, the one taken from a Bee or Serpent that hath lost their Sting; the other from a Conquerour, that hath lost his Booty, or Prisoner.

of our Lord and Saviour Jesus Christ (h), taking up in a holy bravery that Triumphant Song with the Apostle (i), *O Death, where is thy Sting? O Grave where is thy Victory? The Sting, the wounding power of Death, the only thing that makes it Terrible is Sin, which renders us obnoxious to the Curse. The strength of Sin, which gives it power to hurt us, is, the Law that prohibits it. Death brings nothing with it to injure us, but what it finds in us, the desert of it (k);*
but

(k) Rom. 6. 23.

but for guilt, it differs nothing from a calm Sleep. The Victory of the Grave is to be seen in *Macpelah*, *Golgotha*, *Charnel-houses*, *Cæmiteries*, *Shrines*, *Tombs*, *Sepulchers*, in all that ever Death arrested, or had in Custody: *But thanks be to God who hath given us the Victory, through our Lord Jesus Christ*; He hath taken away the *sting of Death* (put away sin) by the Sacrifice of himself (l), overcome the *pains of Death* by his Example and Promises (m), wiped away the *scandal of Death*, by enduring the shameful Death of the Cross (n), vanquish'd the *power of Death*, by his Resurrection as our Surety, the Mediator of our Peace, who having laid down a sufficient price; a publick Officer from Heaven is sent to open the Prison door (o). Thereby proclaiming to all the World, that the

(l) Heb. 9.
26.

(m) Ps. 23. 4.
Isa. 53. 7.
Heb. 2. 10.

1 Pet. 4. 1.
(n) Heb. 12.
2, 3.

(o) Mat. 28.
2.

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debt was paid ; that God had received full satisfaction for our sins, saying, Deliver him, for I have found

(p) *Job* 33.
24. a Ransom (p). Yea, He rose as the publick Head and Representative of all his

people (who share in his Victories) as a pledg and part of the whole Harvest ; is become the first Fruits of them

(q) *1 Cor.* 15.
20. that sleep (q) ; the Exemplary Pattern, Assurance, and will be the Cause of

their Resurrection. When Christ arose, he virtually drew all his out of the Grave with him : Death it self became Mortal. The Head is not compleat (nor will be long) without the Members, who being so, cannot perish, *because I*

(r) *John* 14.
19. *live, you shall live also* (r).

To be fearful then, and dejected at the approach of *Death*, is a diffidence of his Redemption, who hath in our Nature and Stead satisfied every demand of the broken Law ; by his

his voluntary and meritorious obedience, and sufferings, answered the exaction, and endured the malediction of it; so mercifully provided against both the *hurt* and *dread of Death*: Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the power of Death, that is, the Devil. And deliver them who through Fear of Death, were all their Life-time subject to Bondage ^(s). *Death* now *is ours*, for our Advantage, contributory, subservient to our Happiness; put into the Inventory of our *privileges*, which accrue to us by Christ ^(t). He hath sanctified, sweetned, purchased it for us as properly as *Life*: *changed its Nature*, of an *Enemy*, made it our real reconciled *Freind*. turned its horror and deformity; its frightful gasty Countenance, out

^(s) Heb. 2. 14, 15.

^(t) 1 cor. 3. 22.

of dislike, into a pleasing Aspect. Is no longer a grim *Serjeant* to Arrest *us* as his Prisoner, whose Debts are paid, whose Pardon is granted, whose Prince's favour is obtain'd ; but an officious *Servant*, comes to open the Prison-door, to set us at liberty ; to hold back the Hanging of our House of Clay, while our Spirit enters into the presence-Chamber of the great King ; waits on us till we have finished our work, then undresses, puts us (his Children) to Bed for a time, until Corruption put on Incorruption, and Mortality be swallowed up of Life. It cannot be *Evil* to those, to whom

all things work together for good (v). Death hath lost its sting in the side of

(v) Rom. 8.
28.

Christ, who by taking away our guilt, hath taken away the poison out of that Cup (w). *The bitterness of Death is past*, embalmed to Believers ;

(w) Mat. 26.
39.

Cloathed with such soft Language that they may (as 'twere) scent a perfume,

perfume, discover a Beauty in it; represented under the comfortable notions of *a Decease* (x), *a departure* (y), *an absence from the Body*, *a going Home*, *an uncloathing*, *a putting off this Earthly Tabernacle*

(x) 2 Pet. 1. 15.

(y) 2 Tim. 4. 6.

(z), *an entering into peace*, *aresting in their Beds* (a).

(z) 2 Cor. 5. 1, &c.

2 Pet. 1. 14.

Sickness rocks the Cradle, and Death lays them

(a) Isa. 57. 2.

asleep in the Dust, as in a sacred Dormitory after a toilsom Pilgrimage. Is nothing else but a Writ of Ease to Christ's weary Servants; a perfect Sanctuary where no disturbances, no avenger of Blood can arrest or molest us. This Earthly House is pulled down only in order to raising it a more glorious Building; the Immortal Inhabitant makes his escape; neither crush'd with its Ruin, nor injured with its fall. The *Soul* and *Body* part only as two Freinds at the Church door, when going each to his seat till Sermon's ended, and then

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then both meet again much the better. Their Death, their *Dust* is precious ; in Christ's special Care and Custody ; as pretious Reliques never to be lost, expectants in a silent but assured Hopes of a joyful Resurrection. He preserves his Interest in them: His Relation to them, is the same still (b). Death cuts

(b) Mat. 22.
31, 32.

the natural tie between Parents and Children, Man and Wife, Body and Soul, but not the mystical union between Head and Members ; no more then Sleep doth that between Soul and Body ; which chains up the Senses only for a time, *even so them also which sleep in Jesus, will God bring*

(c) 1 Ths. 4.
14.

with him (c). Death perfects the mystical union in respect of the Soul ; and severs not, only interrupts the manifestation of that union, in respect of the Body : doth not so much separate our Souls from our Bodies, as join them to Christ ; nor so much end our Life, as
our

our Mortality. The sleep of the Spouse breaks not the Marriage-knot between Her and the Bridegroom (d). There's something of (a Member of)

(d) Rom. 8.
38, 39.

Christ that lies in the Grave, of no less account with him, then those which walk up and down glorifying him in the World.

We may now well look up, and lift up our Heads, for our Redemption draweth nigh (e). How beautiful are thy Feet O

(e) Luke 21.
28.

Death, which bring glad Tidings of great Joy; that our Wilderness-days are ended, our Military Hardships accomplished, our Sinning and Suffering expired. We shall no more offend a good God, nor be offended by Bad men. There's no Serpent in Paradise, no ill Neighbour, no breakings forth, no leading into Captivity, no complaining in the Streets of the new Jerusalem. O happy Change, I have so long waited for; expected, and desired; Earth
for

for Heaven ; a bloody Feild, a continual Combat , for a place of Triumph, a Crown of Righteousness : The House of my Pilgrimage and Banishment, for my own Countrey, my Father's House : A Valley of Tears, (where we cannot long keep dry eyes), for a place where all are wiped away : Labour and Toil , Corruption and Mortality , for Rest and Peace, Incorruption and Immortality : subjection to a sinning Condition, for an Impossibility of sinning : unsatisfying fading Comforts , an Estate of Need and continual Want ; for endless Pleasures, Fulness and all Plenty : inferiour disturbing, unholy Company , for Saints, Angels, Royal Preists , crowned Kings : from all Perplexities and Uneasinesses, into the Bosom of a sweet and quiet Repose. And, what oppressed Prisoner desires not Freedom ? what weather-beaten Travellour longs not for the Port ? what Heir is unwilling to enter upon his Inheritance ? what Labour-

Labouring man is afraid of a sweet Sleep? what loving Spouse dreads the Marriage Day? or Prince, his Coronation? who thinks much to put off his Cloaths, that they may be mended and made better against the Morning? who is troubled when his sick Freind is laid down to Rest? who takes on, when any of the Family is gone to Bed before him in the Evening? who greives to bid others good night? or to pass sooner to be Rich, or Honourable, or at Endless Quiet? to escape those Storms others are fain to ride thorow? to take Possession of his own Blessedness and Glory? The worst thing *thou* canst do to us, is the best thing that can be done for us. Thou housest us from every Storm, in the silent Grave, made fragrant ever since the Rose of *Sharon*, the Lilly of the Valleys lay in it. Thou art the great *Panacea*, Salve for all our Maladies and Distempers; for which we in vain here complain from man to
man,

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man, for a little Ease, though but for a little Time. That *Infallible Physician*, that cures us of all Diseases at once, and for ever; that frees us from all Calamities, Publick, National, or Personal; The Grave is the only peice of quiet Earth man can meet with; *There the wicked cease from Troubling, and there the weary are at Rest; there the Prisoners rest together, they hear not the voice of the Oppressor; the small and the great are there, and the Servant is* (f) *free from his Master* (f).
 (f) Feb 3.
 17, &c.

Every score shall be now blotted out; every debt cancell'd; we as fully, as freely acquitted and discharged; every *Canaanite* slain, every *Egyptian* drown'd; those Corruptions we have seen to Day, we shall see them again no more, for ever. I shall no more question his Love, or fear falling short of my Everlasting Rest. I shall now reap the fruit of all my Hopes, and possess Glory above the life of Faith, I had before

before only in the promise, in the first-fruits : Every Grace of the Spirit, is a spark of our future Glory, and every Comfort of it, a drop of the Well of Life. Now is that Clay crumbling into Dust, which hindred my getting into the Embraces of Infinite Love and Sweetness. Now the Day is come, the Hour draws nigh indeed, wherein I shall be fetched Home to my Father's House : He loves me too well, to suffer me longer from possessing that happy Inheritance I have gloried in ; *whether the Fore-runner is* [for us] *entered* (g). We have one (g) *Heb. 6.*
 that will be heard, & certainly prevail; our Cause will stand and prosper in his Hand; we may now plead as general Issue against any Exception, the great Charter of the Gospel; and we may instance in this great Title of Grace, the state of Justification, the state of Adoption, the Principle of Regeneration and Sancti-

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Sanctification, all which we acknowledge we received from Christ, depending upon him, and they are sufficient for all our Failings and Imperfections.

Father, into thy Hands I commend my Spirit (h), I am thine, (h) Luke 23. save me (i). When I lay (i) Psal. 119. in my Blood (that was a 94. time of love) thou saidst unto me, Live. Thou drewest me to consent to thy gracious Covenant, and thou swarest unto me, (k) Ex. 16.8. and I became thine (k). I stand to the Covenant that I made (though in much weakness) and would not change my Lord and Master for all the World. Thou wilt know and own, and receive *thine own*, that have owned Thee, though I have sinned against Thee. I fly unto, and lay hold on thy gracious promise, of which thou hast bid me put Thee in remembrance, *I, even I am he that blotteth out thy Transgressions for*

for mine own sake, and will not remember thy sin (l). I will forgive their Iniquity, and I will remember their Sin no more (m).

(l) Isa. 43. 25,
26.
(m) Jer. 31.
34.

What an unspeakable Encouragement is *our Relation unto Thee*? (O Infinite condescending Mercy!) Thou wilt not shut out *thine own*; Thou callest, esteemeth us *thy Children* (n), *thy Freinds* (o), *thy Spouse*, *thy Members* (p). The Compassion thou hast put into man; engages him to releive a Neighbour, a Stranger, an Enemy; much more, to embrace a Freind; to entertain, to take in a Child, a Spouse, to be tender of part of himself: These dare trust themselves upon our kindness and fidelity, and fear not that we will reject them in their Distress, or destroy them though they sometimes offend us. Our Love deserves not the name, is Cruelty and Hatred, in comparison

(n) 2 Cor. 6.
17, 18.
(o) John 15.
14, 15.
(p) Ephes. 5.
29, 30.

(*q*) 1 *John* 4.
8, 16. son of the Love of God,
(*r*) 2 *Cor.* 13. who is Love it self (*q*),
11. and the God of Love
(*r*).

— The great work was done in the day of our Renovation ; we were then entred into the House-hold of God ; made fellow-Citizens with the Saints, and received the Spirit of Adoption (*s*). Grace gives us the Heavenly Birth and Nature ; makes us Heirs ; gives us Title, we shall now therefore have possession of an Inheritance incorruptible, undefiled and that fadeth not away, reserved in Heaven for us (*t*). He that hath given Grace, will give Glory, and withhold no good thing. He gave me Life Eternal, when he gave me the knowledg of himself, and of his Son (*v*). Thou wilt not now take from me the Kingdom which thou gavest me when thou receivedst me (once thy

thy Enemy) into favour
 (w). But God commend- ^{(w) Heb. 12.}
 eth his love towards us 28.
 in that, while we were yet Sinners
 Christ dyed for us. Much more
 then, being now justified by his
 Blood we shall be saved from Wrath
 through him. For if when we were
 Enemies, we were reconciled to God
 through the death of his Son, much
 more being reconciled we
 shall be saved by his Life ^{(x) Rom. 5.}
 (x). 8, &c.

The great impediments and cau-
 ses of Fear are now removed. Un-
 pardoned sin is taken away ; our
 Debt discharged. We have a suffi-
 cient answer against all that can be
 alledged to the prejudice of our
 Souls. Who shall lay any thing to
 the charg of God's Elect? it is God
 that justifieth. Who is he that con-
 demneth? it is Christ that dyed, yea,
 rather that is risen again, who is even
 at the Right Hand of God, who also
 maketh

(y) *Rom. 8.33.* maketh intercession for us (y).

Thou wilt not deprive me of the Birth-right, who hath begotten me of the Incorruptible Seed. Thou wouldst not have drawn me to thy self, received me by reconciling Grace, if thou wouldst not now have received me unto thy self. Thou hast sealed me up unto Salvation, and given me the earnest of the Spirit, the witness in my self, that renewed Nature, those Holy Desires and Delights, which can come from none but Thee. Behold Lord thy Mark, thy Seal, thine Earnest; Flesh and Blood did not illuminate and renew me: The Spirit which thou hast gi-

(z) *Rom. 8. 16.* ven me, is my witness that I am thine (z). Thou wilt not disown or refuse the Soul that thou hast sealed; not keep me out, whom thou didst invite, and put upon the Wedding-garment. Thy self redeemed, renewed,

the Fear of Death. 263

newed, hath hitherto preserved me :
I had not come unto thee, except
thou hadst drawn me

(a). I had not loved, not (n) John 6.
44.
minded, not desired after

Thee, if thou hadst not loved me
first, and kindled those desires. It
cannot be that thy Grace it self
should be a deceit and misery, and
intended but to deceive me : that
thou shouldest set thy Servant's Soul
on longing for that which thou wilt
never give him : the Water that
thou hast given me shall
spring up to everlasting (b) John 4.
14.
Life (b).

Thou who hast engaged me to seek
first thy Kingdom, art engaged to
give it : not to deny that Food that
endureth to everlasting Life, to those
that seek for that which
perisheth not (c). Al- (c) John 6.
27.
though my Sins deserve
thy Wrath, and nothing that I have
done, deserves thy Favour, yet God-
liness hath the promise of the Life
that

- (d) 1 Tim. 4. 8. that is to come (d). He that seeketh by thy help and encouragement, shall
- (e) Mat. 7. 7. find (e). It cannot be that any should be disappointed that trust upon Thee ; or have cause to repent of serving of Thee ; their labour shall not be
- (f) 1 Cor. 15. 58. in vain (f). Thou that hast saved me from Sin, and Satan, wilt save me from Hell. *If any man serve me, let him follow me, and where I am, there shall also my* *Servant be* (g). Thou wilt crown thine own
- (g) John 12. 26. Graces ; and with thy greatest Mercies, recompence and perfect the preparatory Mercies ; and receive to thy Glory ,
- (h) Psal. 73. 24. those, who have been guided by thy Counsel (h).

Although I have forfeited my future Inheritance, and rendered my self liable to thy Wrath ; thou hast appointed and accepted our Redemption (i). Mercy

cy and Truth are met together, Righteousness and Peace have kissed each other (k). By our Goel, our Redeemer, of kin unto us, the excellency of his Person, and merit of his Satisfaction and Redemption, so full and compleat to answer the demands of thy Justice: In him thou art reconciled and well pleased.

I fall into his Hands who hath Justified me by his Blood. My Justifier will not condemn me: nor deny me the Inheritance of which himself hath made me Heir; yea, a joint-Heir with himself (l).

Lord Jesus receive my Spirit (m). for thou hast redeemed it (n). To whom can a departing Soul fly for Refuge and Entertainment, if not to Thee that dyed for Souls; and suffered thine to be separated from the Flesh, that we might have all assurance of thy Compassion.

N unto

(k) Psal. 85.
10.

(l) Rom. 8.
17.

(m) Acts 7.

59.
(n) Psal. 71.

23.

1 Pet. 1. 18, 19

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unto ours? I come not unto an Enemy, but unto him that hath so dearly loved me, and bought me: And, can *Love it self* reject me, that hath given himself for me? so often embraced me? declared it self by such ample Testimonies towards me?

'Twas thy Errand into the World
to save us from perishing
(o) John 3. (o). And thou art effectively the Saviour of the
16. Body (p): And may we
(p) Ephes. 5. not trust *Thee* in what
23, thou hast undertaken, that trust man
if we judg him *Faithful*? yea, thou
art engaged by Covenant to receive
us. When we gave up our selves to
Thee, thou also becamest ours; and
we did it on that Condition, that
thou shouldest receive and save us:
and it was the Condition of thine
own undertaking, thou drewst the
Covenant thy self, and tendred it
first to us; and assumed thy own
Condition, when thou imposed ours.

I expect O my Saviour, but the performance of thy Covenant, and the discharge of thy undertaken Office. As thou hast caused me to beleive in Thee, to love Thee, to serve Thee, to perform the Condition thou hast laid upon me, though with many sinful failings, which thou hast pardoned; so now thou wilt let my Soul which hath trusted on Thee, have the full experience of thy Fidelity; and take me to thy self, according to thy Covenant; and *remember the word unto thy Servant, upon which thou hast caused him to Hope*

(q). How many promises hast thou left us, that we shall not be forsaken by Thee (r), but that we shall be with Thee where thou art, that we may behold thy Glory (s)? For this Cause art thou the Mediator of the new Testament, that by means of Death for the Redem-

(q) Psal. 119.
49.

(r) Heb. 13.
5.

(s) John 17.
24.

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tion of the Transgressions that were under the first Testament, they which are called might receive the

promise of Eternal Inheritance (t), when we have done thy Will, we are to receive the Promise (v), 'tis thy (w), our Father's good pleasure to give us the Kingdom (x).

Thou art the common Refuge and Salvation of thy Servants; those that come unto Thee, thou wilt in no wise cast out (y).

There are now with Thee the Spirits of Just men innumerable made perfect, that were here as imperfect, as unworthy in Themselves as I; and thou wert never unfaithful unto any that committed their Souls unto Thee. O take me into their number, that we may together with Eternal Joys, give thanks and praise to Thee that hast redeemed us to God by thy own Blood (z).

Most

Most gracious God, thou hast design'd thy own Everlasting Glory and good pleasure in our Salvation: our Redeemer must triumph in the perfection of his Conquest, of all his and our Enemies; and in the perfection of our Redemption. Thou wilt not lose thy Father's Glory, and thine own, that of all he hath given Thee, thou shalt lose nothing, but should raise it up at the

last day (a). I resign my Soul to thee, O Lord, (a) John 6.
39.

who hath called, and chosen me, that thou mightest make known the riches of thy Glory on me, as a Vessel of Mercy prepared unto Glory (b). Thou hast predestinated me unto the (b) Rom. 9.
23.

Adoption of one of thy Children by Jesus Christ unto thy self; according to the good pleasure of thy Will, to the praise of the glory of thy Grace, wherein thou hast made me accept-

ed in the beloved (*c*). Who
 (*c*) *Ephes.* 1. will now present me
 5, 6. faultless before the pre-
 sence of his Glory, with exceeding
Jud. 24. 25. Joy: To whom be Glory,
 Majesty, and Dominion,
 and Power, now and ever, *Amen.*

F I N I S.

Errata.

P Age 23 line 19. blot out *Him*. p. 31. l. 3. read *as*. p. 45.
 l. 11. r. *Chearfully*. p. 60. l. 1. r. *unreasonable*. p. 85. l. 20.
 r. *as*. p. 90. l. 24. r. *as*. p. 95. l. 22. blot out *to*. p. 102. l. 24.
 r. *thy*. p. 105. l. 11. r. *out of it*. p. 107. l. 14. r. *every*. p. 110.
 l. 6. r. *resigned*. p. 132. l. 26. r. *about*. p. 142. l. 3. blot out *so*.
 p. 145. l. 2. r. *us*. p. 208. l. 26. r. *accurances*. p. 111. l. 11. []
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 l. 14. r. *whither*. p. 268. l. 10. r. *the*. p. 269. l. 13. blot out *my*.

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